

August
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THE Instructor

AUGUST 1966

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- Includes Changes In Sunday School Handbook.**
- Includes Memorized Recitations, Answers to Your Questions, Coming Events.**
- Includes Sacrament Gems, Organ Music, and Deseret Sunday School Music.**

Dates indicate time when enrichment material applies to specific lesson content.

- Indicates material has special value for the course or area though not keyed to a current lesson

First number is the month; second number is the day.
Number in parentheses is lesson number.

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The Church of Jesus Christ of Latter-day Saints

COVER REPRODUCED BY THE DESERET NEWS PRESS

True Beauty And Chastity

by President David O. McKay

In this day when modesty is thrust into the background and chastity is considered an outmoded virtue, I appeal to every girl and every woman in the Church to keep her soul unmarried and unsullied from the sin of unchastity, the consequence of which will smite and haunt her intimately until her conscience is seared and her character becomes sordid.

A young lady was once deplored the frequency of the changes in styles, when a young man to whom she spoke said, "Well, why do you women permit it?

(For Course 18, lesson of August 7, "Happiness"; for Course 24, lessons of September 25 and October 2 and 30, "A Personal Ideal for Youth," "An Eternal Perspective of Life," and "A Body Worthy of Its Destiny"; to support Family Home Evening lessons 29 and 34; and of general interest.)



Photo by H. Armstrong Roberts.

"How glorious and near to the angels is youth that is clean!"

You do not have to adopt every suggestion of the fashion plate."

"If it were not for you men," she replied, "we wouldn't."

"For us men! How is that?"

"Yes, for you men; for, after all, to make an honest confession, one of the reasons for all this style in dress and complexion is to bring forth the admiration of you selfish 'lords of creation.'"

The conversation was carried on in a jocular vein and continued for some time. The thought that his opinion influenced the girl to make herself beautiful seemed to tickle the young man's conceit. However, the girl was the young man's superior and called forth his admiration, not merely by her outward beauty, but by a quality a thousand times more powerful and admirable.

True Beauty To Be Encouraged

Yes, men are attracted by beauty, and thousands are ensnared by it. There are thousands of men who look for nothing else and desire nothing else but to have their senses pleased or their passions gratified. These men, outward adornments will satisfy, and only outward adornment will retain. When beauty fades, the passion seeks for gratification elsewhere. "Beauty is only skin deep"; and when outward adornment is all a girl possesses, the admiration she calls forth is even more shallow than her beauty.

I do not discourage efforts to enhance physical beauty. When given by birth, it should be nurtured in childhood, cherished in girlhood, and protected in womanhood. When not inherited, it should be developed and sought after in every legitimate and healthful manner. However, I hope our girls will resist *all* the temptations of the world that may come under the heading of *vanity*, and that they will have the strength to resist all the allurements that come with wealth and worldly position, when they make those two things ends in themselves.

There is a beauty every girl has—a gift from God, as pure as the sunlight, and as sacred as life. It is a beauty that all men love, a virtue that wins all men's souls. That beauty is *chastity*. Chastity without skin beauty may enkindle the soul; skin beauty without chastity can kindle only the eye. Chastity enshrined in the mold of true womanhood will hold true love eternally.

As I have stated, chastity is a beauty that all men love. He who does not is not a real man, and as one has put it, "should be sent back to nature's mint and reissued as a counterfeit on humanity's baser metal." Such a one is not worth a pure woman's scorn, not to say smile.

(Concluded on following page.)

Even vile men admire virtuous strength in woman. I am reminded of a great illustration of this in literature wherein a Jewish maiden won the respect of a profligate.

The True Beauty of Ivanhoe's Rebecca

Read the story of Rebecca, that beautiful character in Sir Walter Scott's *Ivanhoe*. She was the prisoner of Brian de Bois-Guilbert, who had chosen her for base reasons. Others of his crowd chose the old father to rob him of his wealth. When Brian de Bois-Guilbert came in to take charge of his prize, Rebecca "had already unclasped two costly bracelets and a collar, which she hastened to proffer to the supposed outlaw, concluding naturally to gratify his avarice was to bespeak his favor.

"Take these," she said, "and . . . be merciful to me and my aged father! These ornaments are of value, yet they are trifling to what he would bestow to obtain our dismissal from this castle, free and uninjured."

"Fair flower of Palestine," replied the outlaw, "these pearls are orient, but they yield in whiteness to your teeth: the diamonds are brilliant, but they cannot match your eyes; and ever since I have taken up this wild trade, I have made a vow to prefer beauty to wealth."

"Thou art no outlaw," said Rebecca; ". . . no outlaw had refused such offers . . . Thou art . . . a Norman—a Norman, noble perhaps in birth—Oh, be so in thy actions, and cast off this fearful mask of outrage and violence."

"I am not an outlaw, then, fair rose of Sharon. And I am one who will be more prompt to hang thy neck and arms with pearls and diamonds, which so well become them, than to deprive thee of these ornaments."

"What wouldst thou have of me?" said Rebecca, "if not my wealth?—We can have nought in common between us—you are a Christian—I am a Jewess—our union were contrary to the laws alike of the church and the synagogue."

"It were so, indeed," replied [Brian de Bois-Guilbert] laughing: "wed with a Jewess? . . . Not if she were the Queen of Sheba."

And then Rebecca knew his purpose. She threw open the latticed window, and an instant later stood on the verge of the parapet, with not the slightest screen between her and the tremendous depth below, and exclaimed: "Remain where thou art, proud Templar, or at thy choice, advance!—one foot nearer, and I plunge myself from the precipice; my body shall be crushed out of the very form of humanity

upon the stones of that courtyard, 'ere it become the victim of thy brutality!"

"As she spoke thus, she clasped her hands and extended them towards heaven, as if imploring mercy on her soul before she made the final plunge. The Templar hesitated, and a resolution which had never yielded to pity or distress gave way to his admiration of her fortitude. 'Come down . . . rash girl!' he said,—"I swear by earth, and sea, and sky, I will offer thee no offense."

The reprobate for the first time in his life was taught respect for womanhood. Her beauty appealed to his passion; her chastity and honor to his soul.

Creation's Masterpiece

The indulgences and pleasures that lead girlhood away from the fundamental principles of happiness are shallow and shoddy, deceiving in their promises and ultimately disappointing.

The flower by the roadside that catches the dust of every traveler is not the one to be admired, and is seldom, if ever, plucked; but the one blooming way up on the hillside, protected by a perpendicular cliff, is the flower with the virgin perfume, the one the boy will almost risk his life to possess. Mere outside adornment may please the senses of many superficial admirers; the adornment of the soul and the chastity of pure womanhood will awaken in the soul of true manhood enduring life, that eternal prin-

The highest ideal of our young women today is love as it may be expressed in marriage and home building, and this virtue in which love finds true expression is based upon the *spiritual* and not the physical side of our being. If marriage and home building be based upon physical attraction alone, your love will sooner or later become famished and home life a heavy, disheartening existence.

True joy is found, not in physical indulgence and excesses, but in clean living and high thinking; in rendering to others not inconvenience, injury, nor pain, but encouragement, cheer, and helpfulness.

The Church gives to woman a place of highest honor. To merit and maintain this high dignity, she must possess those virtues which have always, and which ever will, demand the respect and love of mankind. A beautiful, modest, chaste woman is creation's masterpiece. When to these virtues a woman possesses as guiding stars in her life righteousness and godliness and an irresistible impulse and desire to make others happy, no one will question if she be classed among those who are truly great.

¹Sir Walter Scott, *Ivanhoe*; Airmont Publishing Company, Inc., New York, N.Y., 1964; pages 211-217.
Library File Reference: CHASTITY.

THE BEST FROM THE PAST

This is a supplementary chart to help teachers find good lesson material from past issues of *The Instructor*. Available magazines are 35¢ each. Reprints of many center spread pictures (and flannelboard characters since May, 1965) are available for 15¢ each.

We encourage Latter-day Saints to subscribe to and save *The Instructor* as a Sunday School teacher's encyclopedia of Gospel material.

Abbreviations on the chart are as follows:
 First number quoted is the year.
 Second number quoted is the month.
 Third number quoted is the page. (e.g. 60-3-103 means 1960, March, page 103.)
 Fbs—flannelboard story. Cs—center spread.
 Isbc—inside back cover. Osbc—outside back cover.
 Conv—Convention Issue.
 —not available. Use ward library.

SUNDAY SCHOOL COURSE NUMBER													
Oct.	1	2	4	6	8	10	12	14	18	20	24	26	28
2	61-8-Cover	56-6-171°	59-1-4°	56-12-Cs*	57-8-241	60-6-Cs, Fbs	57-4-Fbs	61-4-122	58-4-97	60-1-8	58-1-2	61-10-Osbc	57-12-384
	62-3-Cover	57-1-3°	60-8-270	57-1-31°	58-8-241°	61-6-184	60-1-36	63-12-452	60-12-411	60-6-184	59-7-176		60-8-276
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9	59-7-Cover	60-2-52°	60-12-411	62-8-280	Review	62-8-262	56-8-241°	56-1-Isbc*	56-4-Cs	58-2-36	58-6-174	Review	56-5-145
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							60-12-Cs	62-8-284	62-6-Cs	62-6-214	60-6-184		63-9-Fbs
							63-5-Cs	64-4-Cs		62-7-234			66-6-Cs
16	56-1-16°	56-7-209°	62-3-106	56-6-170°	56-8-240°	56-3-80	Review	59-12-407	58-3-95°	60-9-312	60-7-218	Review	60-8-256
	62-7-265	60-2-Cover*	62-7-Cover	56-9-Cs	63-12-443	60-9-Cs		61-12-Isbc	59-3-Cs, 67, 77	61-7-226	61-1-Cs		61-1-35, Cs
	63-10-Cover		63-3-79	58-3-95	62-8-260	62-8-260		62-6-Cs	65-12-Osbc	61-8-264	61-9-296		63-11-382
			63-5-158	60-4-138	63-3-Cs					63-11-434			
23	60-7-236	60-7-Cs, Fbs	60-7-Cover	56-7-Cs 64-1-Fbs	56-8-241°	50-10-Cs°	56-4-Cs	59-5-139	58-4-97	57-2-48°	57-3-81	60-8-260	57-9-268
	61-11-Cover			64-2-Fbs	60-1-6	60-10-Cs	57-4-99	60-9-Isbc	62-6-Cs	60-5-148	61-8-286	61-3-73	59-3-Isbc*
	62-9-90			64-7-351	62-9-Cs	62-4-Cover	61-5-Cs	62-6-Isbc		61-2-50	62-8-184, 194	62-8-253	60-8-264
	63-1-Cover			64-8-314		62-6-Cs					62-8-253		63-5-156
30	61-1-32	59-5-Cover	62-10-330	58-1-31	57-1-17°	60-4-139	59-7-Isbc	60-4-139	59-5-148	60-4-120	57-5-131	62-7-Cs	Review
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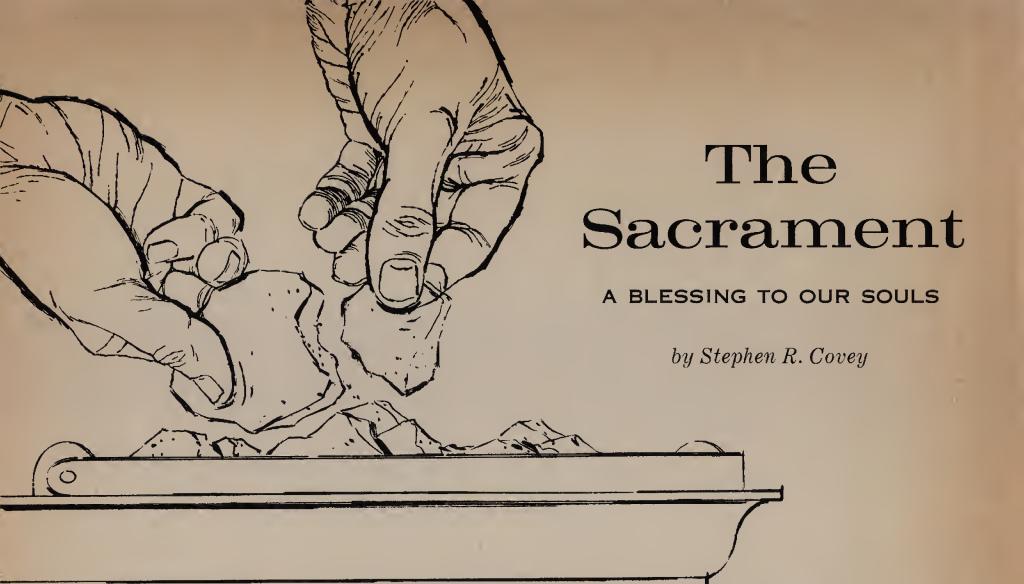
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The Sacrament

A BLESSING TO OUR SOULS

by Stephen R. Covey

"Dad, that's one of the best Home Evening lessons we ever had, but frankly, the sacrament has never meant that much to me. Why do we take it so often? Sometimes it seems like a meaningless ritual to me."

"Well, David, I fear that's the way it is for many of us. But, you see, we live in such a physical and material world, and we're often so materially protected and satisfied with ourselves, that we need a frequent reminder of Christ and the *real and spiritual purposes of life*. You notice the water and bread are blessed to our *souls*, not to our bodies, as at the dinner table."

"What do you mean—blessed to our souls? And why do we have two blessings, anyway?"

Sacramental Bread and Water Are Symbols

"Let me answer your second question first. The bread stands for Christ's flesh which was broken when He was crucified on Calvary. Three days later He was resurrected and became immortal, meaning He took His body up again; His spirit and body became inseparably connected, and He will never die again. And, David, through this same miraculous power, you and I and all mankind will be resurrected and become immortal.

(For Course 4, lesson of August 7, "The Sacrament"; for Course 6, lesson of October 2, "Jesus, the Son of God, Is Head of This Church"; for Course 10, lessons of September 2, 4, 6, 8, 10, "Last Supper"; for Course 12, "Gethsemane"; for Course 14, lessons of September 18 and 25, "The Last Supper" and "Gethsemane"; for Course 24, lessons of September 25 and October 2, "A Personal Ideal for Youth," "An Eternal Perspective of Life"; to support Family Home Evening lessons 31 and 46; and of general interest.)

"Remember that scripture we memorized, the one summarizing the Lord's work and glory?"

"Yes, it was '... to bring to pass the immortality and eternal life of man.' (Moses 1:39.)

"Correct, David. Now what does the bread stand for?"

"Christ's body—Calvary—the resurrection and immortality."

"Yes. The Lord has already completed one of His two purposes—the *immortality* of man. Now what is the Lord's second purpose?"

"To bring to pass the *eternal life* of man."

"This is where the water comes in, David. It symbolizes Christ's blood which He shed in the Garden of Gethsemane and on Calvary for the sins of all men. This is called the atonement. If we have faith in Him and repent completely of our own sins and promise Him we will keep His commandments, He will give to us the Holy Ghost. Under this divine influence, as we keep our promises, we will be forgiven, cleansed and sanctified from our sins.

"Then, if we stay true, when we leave this life we will feel clean and confident in God's presence. We will have a celestialized resurrection. This is *eternal life*, which is the second great part of the Lord's work and glory. So, David, the water stands not only for the atoning blood of Jesus Christ but also for *eternal life*."

"I understand that, but how could the Saviour suffer for *our sins*?"

"I don't fully understand how He did it, but I do know it was real. He described this terrible ordeal in a modern revelation:

Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit. . . . (Doctrine and Covenants 19:18.)

The Heart of the Gospel Plan

"Son, this great atoning sacrifice of the Son of God is the heart of the entire Gospel Plan and the greatest act and gift in all human history; and to those who receive this transcendent gift, Christ becomes Saviour."

"Dad, what do you mean by 'receive the gift'? And what does all of this have to do with the sacrament anyway?"

"Many of us never receive the gifts given to us. For instance, have you ever given kindness to someone who would not receive your kindness or love?"

"Yes."

"Well, to receive this great act of divine kindness or love, we also must do certain things. (See Doctrine and Covenants 88:33.) This is where the principles and ordinances of the Gospel come in—including the sacrament.

"Now, let's think for a moment, son. Do you remember why you were baptized?"

"For the remission of sins. I also promised God I would keep His commandments."

"Correct. What about any sins you have committed since your baptism?"

"I don't know, except that I should repent of them."

Worthily Partaking Brings Remission of Sin

"Yes. You see, when you were baptized you made a covenant or solemn promise with God to be true. And in return for your obedience, He promised you His spirit, guidance, and blessings. When you partake of the bread and water you renew your baptismal covenants, and if you honor these covenants the Lord will honor His. Your sins will be remitted or forgiven; and you will always have His spirit to be with you, just as the sacramental prayers state."

"You mean by partaking of the sacrament worthily I can be forgiven of my sins?"

"Exactly, and given great spiritual strength also. The late apostle Melvin J. Ballard testified of this:

I am a witness that there is a spirit attending the administration of the sacrament that warms the soul from head to foot; you feel the wounds of the spirit being healed, and the load being lifted.¹

¹Bryant S. Hinckley, *Sermons and Missionary Services of Melvin Joseph Ballard*; Deseret Book Company, Salt Lake City, Utah, 1949; page 149.

"David, my own experience has convinced me that when I partake of the sacrament worthily and 'with real intent,' I find peace and rest within my soul. Just as sleep unravels our weary bodies, so will worship and prayer, repentance, and covenanting 'with real intent,' unravel our confused, doubting, weary spirits."

Prepare in Humility and Contrition

"Dad, how can I best prepare to partake?"

"First, son, look inside. Any hypocrisy there? pride? impurity? Pray for a sense of divine sorrow. Determine to forsake any and all forms of ungodliness. As you say, repent. Do you carry any grudges or have you offended anyone? Can you ask their forgiveness? It isn't easy. Doing these things may just about break your heart, but this is exactly the kind of sacrifice expected of us today—a broken heart and contrite spirit. It is a spiritual sacrifice as contrasted to the physical or blood sacrifice required of Israel prior to Christ's earthly mission.

"At the Feast of the Passover or the Last Supper, Christ Himself administered the first sacrament and taught by example and precept His higher commandments of *humility* (See *John* 13:3-17) and *love* (See *John* 13:34-35), beautifully illustrating how we are to prepare and to partake worthily. Then He performed the last blood sacrifice by voluntarily giving up His own life."

How Do We Covenant?

"Just how do we covenant, Dad?"

"David, prepare yourself to promise or covenant hours or days before partaking. At the service sing the sacrament song with feeling. Listen intently to the words of the prayers. Mean every word. Remember the Saviour and these truths. Then when you partake, literally within yourself, with your mind made up, promise the Lord, promise yourself, and promise the others there—in other words, renew your covenants—to take His name upon you, to always be a witness for Him and to keep His commandments."

"Dad, if we do this, what can we expect?"

"David, if you deeply and sincerely covenant, you will feel both unity and peace. Remember that private victories precede public victories. Christ's Gethsemane preceded His Calvary. Your own internal, private victory in the sacrament will entitle you to the companionship of the Holy Spirit, the only true source of personal security. Anchored privately to true principles, you will then have public victor-

(Concluded on page 293.)

A FINER SPIRIT OF WORSHIP

by Elder Gordon B. Hinckley
of the Council of the Twelve

Reverence and worship result from planning and effort, from praying and patience and work. Reverence is many things: it is the result of many things. I have listed ten.

1. Reverence Is Attitude

If the reason we gather in Sunday School on the Lord's day is primarily a social one, the result will be noise and confusion. If the reason is to pay our devotions to the Most High, to get away from the world, and to learn at the feet of the Master, then reverence will inevitably follow. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (*Matthew 5:6.*) Let us hope that all who seek will be filled in Sunday School. Our responsibility as Sunday School officers and teachers is so to build the image of the organization that all who come will know it is a place where they are to walk and sit and learn in a spirit of reverence. Reverence, I repeat, is an attitude.

2. Reverence Is a Set of Physical Surroundings

No one can argue the fact that our environment affects our feelings. I am sure that we have made great progress in the Church during the past few years in improving our facilities. I grew up in a ward in which the facilities were pretty good. But I do not remember any carpet runners on the floor; I remember only the hard oak benches and their discomfort. I remember the classrooms with the wooden chairs which were extremely noisy, and they squeaked when anybody moved on them. I remember the windows through which the

sun came in summer—unbearably hot. There were no shades. We have come a long way with our facilities.

I am satisfied we can have worship without comfort; I have seen the evidence of it. I remember not long ago holding a conference in Korea. We met in an old hall. It was bitterly cold. We met for two hours, and the temperature never rose above 26 degrees. But seated on the floor in front of the pulpit were about 40 little children. A rough, worn carpet had been put on the floor, and during the two hours of that conference the children were as quiet and attentive and reverent as I have seen people under any circumstances. It can be done, and we have an obligation to try to do it. But, I repeat, reverence is enhanced by physical surroundings; and we ought to do what we can to improve them.

3. Reverence Is Example

Reverence is the example of officers on the stand, the example of teachers in the hall, the example of parents in their places. If there is anything that children of the Church need—it is the good example of their elders. I would like to suggest that officers and teachers can do wonders to increase the spirit of reverence and the attitude of worship in Sunday School by setting a good example.

Over the years I have watched President McKay conduct general conferences. His attentive, quiet



General Sunday School Conference Talk, April, 1966

example, I am satisfied, does much to enhance the quality of these great meetings. His example becomes to us a great motivation to make our example right. "God is not the author of confusion."

4. Reverence Is Preparation

There is no substitute under heaven for prepared officers and teachers. It was said by one of the conference speakers, "If you don't know where you're going, it doesn't matter which road you take." We should know where we are going every Sunday and follow a steady course, that by reason of our preparation our students will drink of the inspiration of the Gospel of the Lord Jesus Christ, which will, in effect, become worship before the Lord. I hope that we have in every Sunday School in the Church, teachers who are accomplices with students in learning the Gospel, rather than adversaries trying to maintain discipline.

5. Reverence Is Home Training

There is no substitute for training in the home. We had in our home some years ago a famous man, a convert to the Church. He has made a great mark in the world. He said, "When I was a boy, my mother taught us children that we should never even run in front of a church—that if we were playing and passed a church, we should slow down to a walk and remove our hats." The spirit of that early training is still manifest in the life and character of that man.

I have in my yard a tree—the first tree I planted when we built our home. The day we planted it we dug a hole, put it in, shoveled in the dirt, tamped it in, poured water on it, and forgot it. It was then so small and willowy you could have tied a knot with it. The years passed. It stands at the south side of the house where the east wind blows the hardest. I looked out the window one winter day when the leaves were off the tree, and I noticed it was all misshapen; it leaned to the west. It had grown entirely out of shape, a miserable specimen. I knew that if it were left to grow that way, the time would come when a storm would simply uproot it. I fastened a block and tackle between the tree and a post, but it would not move, it was so large around—misshapen, bent, and twisted. Finally, after a week of deliberation, I took my pruning saw and cut off most of it. I looked at it the other day. It has straightened pretty well, but there is a great ugly scar where that major limb was removed. Had we simply braced it and trained it early—we could have done it with a piece of white string when it was young—it would have grown straight. How much

like trees are children who need bracing as they grow! And that bracing is best afforded in the home.

6. Reverence Is a Courteous Usher

An usher is needed, who, instead of greeting people loudly, will quietly welcome them and see that they have a place to sit. Most of us walk noisily into church. What a difference when there is a courteous, friendly, quiet man at the door, one who will see that we get a seat!

I would like to tell of an experience I had a few years ago at stake conference. I asked to see the hands of all those who had joined the Church in the two previous years. A young man, his wife and three children, who were seated near the front of the hall, raised their hands. I called on the man to tell of the circumstances surrounding his conversion.

He said, "I came to work in the big chemical plant that's been built out here on the desert. I have my degree, my doctorate in chemistry. My wife has a degree in literature. I knew all about chemistry, she knew all about English; but we didn't know anything about getting along together. Our marriage was on the rocks. We were headed for divorce. There was only one thing that restrained us. We had training enough to know that divorce is always hard on children. We seemed to have no love for each other, but we did have love for our children. We tried psychiatrists; they did us no good. We went to a marriage counselor and received only a bill. Finally, in desperation, we thought we'd give religion a chance. We decided to visit each church in this community; and if we found one that suited us, we'd join it and try it. One day 15 months ago, on Sunday morning, we very apprehensively came to that back door." And he pointed to the door of the chapel. Then he said, "A man stepped forward and quietly said, 'Good morning, I'm Brother So-and-so. Who are you?' I gave him my name.

"Are you a member of the Church?"

"No, we're just visiting."

"Let me make you welcome."

"He graciously took us in and saw that we had a place to sit. He sat with us after Sunday School started so we didn't feel uncomfortable. And when it was time to go to class, he went with us and introduced us to the teacher and then sat on the back row with us. And at the conclusion of Sunday School, he said, 'How have you enjoyed it?' and we said we had enjoyed it very much. He said, 'Wouldn't you like to come back at 6:30 tonight?' And we came back at 6:30, and the following Wednesday evening we

(Continued on following page.)

were in his home receiving the first lesson from the stake missionaries. Six weeks later we were baptized into the Church."

That man today is president of an elder's quorum, and I have heard him testify again and again that the graciousness of that good man who met him at the door brought him into the Church.

7. Reverence Is Discipline

Reverence is discipline of self, on the part of all who come; and discipline of others on the part of officers and teachers. I think we need discipline in Sunday School. Our young people expect it, and they ought to have it; but they ought to have it in the spirit of the government of the priesthood as set forth by the Lord in that great revelation given in the misery of Liberty Jail:

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy. (Doctrine and Covenants 121:42, 43.)



"Come back, John."

I'm grateful for the discipline of the teacher, but the interest and love of the superintendent brought me back.

A new president was installed in one of our stakes. In his remarks that Sunday, he said, "My brothers and sisters, I am here today because of one man. When I was about 10 years old I was very rowdy in Sunday School. My teacher, who was impatient, said, 'Johnny get out of here; stop troubling this class, and don't you come back again until you can behave yourself.'

"I left. I walked out of the class; I walked down the hall; I walked out the front door and started down the street.

"I felt terribly lonely, but there was a great resolution in my heart that had come of a bitterness I could not subdue; a determination that I would never go back inside that building again. But as I walked down that street I heard footsteps behind me, and they became faster and closer; and then a voice said, 'Wait a minute, John. Come back.'

"I turned around, and it was the Sunday School superintendent. He caught up with me and took me by the arm and said, 'Now let's go back.' We slowly walked back, and at the close of the Sunday School, he and I and the Sunday School teacher met together and composed our differences.

"I'm grateful for the discipline of that teacher; I deserved it, I should have had it. But, I'm more grateful for the expression of interest and love on the part of that superintendent who said, 'Come back, John.' And I occupy this position today because of him."

8. Reverence Is Music

I do not know how you can have the spirit of worship during Sunday School without suitable music—well-chosen hymns, well-rendered accompaniment of singable songs. I am not one of those blessed with a talent for music, but I love to sing the kind of song I can sing. What a miserable experience it is to try to sing a song that nobody knows! What an uplifting thing it is to sing to the Lord the song which comes from the heart, understood, an expression of the soul!

9. Reverence Is the Sacrament—Quietly Administered

I know the handling of the sacrament is out of the hands of the Sunday School officers, but I think that if it is not done right, the bishop will not resent a suggestion that might improve this sacred service. I may share with you one little experience. Two or three years ago on a winter day, we met with a group of American servicemen in Korea. There were some sixty of us. These men had gathered from all over Korea in a retreat. We met in the Eighth Army chapel on the hill overlooking

Seoul. It was a bitterly cold day, but I think that meeting was the most spiritual one I have ever attended. We had songs. We had prayer. Then, at the suggestion of the brethren and with the approval of all who were present, I ordained a man a priest—a great big 6' 3" captain of infantry, with campaign ribbons all over his chest—so he could administer the sacrament. That newly-ordained veteran knelt at the sacrament table, and in a quavering voice offered the prayer. As that man administered the sacrament, there was something about it that touched everyone there. When I opened my eyes, I looked over that congregation of men, and I think there was not a dry eye there. The water was then blessed by a sergeant, a convert to the Church. What power there is in the sacrament if it is quietly administered and properly handled!

10. Reverence Is Obedience to God

And that thou mayest more fully keep thyself

unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day. (Doctrine and Covenants 59:9.)

This is the spirit of worship.

I like to read now and again the story of Elijah. I like the great story of his experience on Mount Herod, when a great and strong wind rent the mountains, and the Lord was not in the wind. And after the wind, the earthquake; and the Lord was not in the earthquake. And after the earthquake, a fire; and the Lord was not in the fire. And after the fire, a still, small voice. This is the essence and the spirit of reverence and worship.

Let us set an example of reverence and a finer spirit of worship, that those who come on Sunday morning may be filled, as they hunger and thirst after righteousness.

Library File Reference: REVERENCE.

THE SACRAMENT (Concluded from page 289.)

ies. Being true will bring self-respect. Your life will be calm and steady, and you will be aware of the presence of a real, though unseen, Friend.

"But if you just go through the motions, through 'meaningless daily prayer rituals' and 'weekly sacrament rituals,' you will find yourself compromising your principles and integrity under the buffeting pressures of life. You will lose both the companionship of the Spirit and your own self-respect. You will find yourself pretending, playing roles, focusing on clothes, looks, cars, and other material possessions, all in an effort to win the approval and popularity

of others. But people's opinions are fickle and provide no security.

"David, most of the world is on this treadmill—thirsting for a water which does not satisfy the soul. Now, son, to come back to your very first question, 'Why do we bless the bread and water to our *souls*, not our bodies?'

"When we partake worthily, it actually does satisfy our *souls* and improve our living. Also, we become a witness for Christ."

Library File Reference: SACRAMENT.

CHANGES IN SUNDAY SCHOOL HANDBOOK

On page 73 of *The Sunday School Handbook 1964* regarding Easter, Mother's Day, and Christmas programs, the *Handbook* reads: "While not recommended by the General Board, such program may be expanded to a full length program by the ward superintendence of a ward that has the exclusive use of the chapel if there is a special reason for doing so." The *Handbook* has been changed by the elimination of the words, "while not recommended by the General Board."

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There is added to Chapter 11, "Programs for

the Improvement of Teaching," under the sub-heading, *Ward Faculty Meeting*, the following paragraph:

"It is recommended that each ward Sunday School hold a faculty meeting at least monthly to help in the coordination of home teaching and Sunday School enlistment work, and to conduct other necessary Sunday School business. At this meeting the teachers give the superintendent useful information about absentees from Sunday School, listed on the potential rolls, which information the superintendent then passes on to the ward council to help the home teachers in their preliminary enlistment work."

—*The General Superintendency.*



YOURS TO KEEP

by Gary A. Higginson*

The man who cannot and does not save money, cannot and will not do anything else worthwhile.

—Andrew Carnegie.

"We just get a little bit saved and something always seems to come along and take it!"

"We should be doing something about saving for retirement, but it seems to take it all to live on!"

"With four children to educate and send on missions, we wonder where it's going to come from!"

In spite of unprecedented prosperity these are familiar statements made by American families today. In response to this, the Lord has repeatedly encouraged the Saints to be thrifty and has given parents responsibility to teach their children this principle. He has promised to help us financially if we will help His cause first and then help ourselves.

John D. Rockefeller wisely said, "Save when you are young. The years will pass swiftly. Then, when you find yourself well on, you'll also find yourself well off."

Planning—the Key to Successful Saving

None of us "plan to fail" in our financial future, but many "fail to plan." *Planning!* Embodied in this word lies the success of *any* worthwhile venture. Is there a tested and proved plan for saving money? The answer is yes, there is such a plan; and it is a simple one, too. Simple, that is, in precept, but seldom so in action.

To save money, a family must learn to spend less than it earns.

We must realize that "a part of all we earn is ours to keep." To pay the Lord His share first, pay ourselves second, and learn to budget and live on what is left—that is the real success plan. Of course,

(For Course 18, lesson of August 14, "Wealth"; for Course 24, lessons of August 14 and October 23, "Growth Has A Price" and "Economic Aspects of God's Work"; to support Family Home Evening lesson 43; and of general interest.)

we must pay any obligations already incurred; but if we insist on buying the things we want and plan to save "what is left over," we know that seldom will there be anything "left over." There never is a convenient time to save money. Human nature is such that we are always looking for outs, and the easiest way out is to say, "We can't."

The following elements are usually included in a successful savings program:

1. A GOAL
2. A PLAN

A goal, or reason to save, must precede any plan, because there is little satisfaction in saving without a purpose. When given thought, we find these purposes are "built in" with most of us. The goal could be retirement, missionary fund, education, a trip we have wanted, or a new home.

Our Family Goals and Plans

In my family, as an example, our children have determined to attend college and my sons plan to fill missions. During family council meeting a chart was devised to project the estimated cost of a college education for each child. The chart was based on their present age and a projected future cost increase of 5% per year, which is what educators and economists tell us is the average yearly increase to expect. Needless to say, the total figure is astounding, especially for those children five years or more away from college age. Accumulating funds for this purpose is the family goal, and here is our plan.

Through mutual agreement each youth has agreed to save one-half of his or her earnings until

—Gary A. Higginson earned a B.S. degree in marketing from Brigham Young University (1957) and is now Idaho/Wyoming division manager of an investment management company. Brother Higginson is South Blackfoot (Idaho) Stake Instructor. Use his director; recently boosted his stake from 231st place to 7th spot on the stake standings. He served in the Southwest Indian Mission. His wife is the former Beulah Farnes; they have five children.

college age in a special fund. In turn, the parents have agreed to set aside a stipulated amount each month in each family member's fund. Later, if a child does not choose to attend college or get some other form of training, he or she will receive the portion paid in, with earnings, and Mother and Father will receive the remainder. Progress on each fund is reviewed at regular intervals. This makes our college and missionary plan a "family plan" and not a "parents' plan," which would be of little interest to the family.

As the time approaches for college, each youth will be cognizant of the fact that it takes a great deal of sacrifice to accomplish a project of this nature. We believe they will be thrifty when using these funds and will appreciate the schooling much more because they will have had a definite part in planning and sacrificing to receive it.

A Planned Savings Account

Each member of our family has two types of savings accounts:

1. A "PUT-AND-KEEP" ACCOUNT
2. A "PUT-AND-TAKE" ACCOUNT

From each amount, after tithing, to be saved, that portion for education and missions goes into the "Put-and-keep" account to meet this long-range goal. Only a serious emergency would force its removal. The amount remaining goes into our "Put-and-take" account, where it may be taken out to purchase items we need or desire. With this method of accumulation we are able to enjoy some of the material things of life today and hope to meet any financial strains of the future.

The questions, "How much should we save?" and "How shall we save it?" are automatic in a discussion of this subject. In most respects these are "to-each-his-own" questions. The *ability* of each family should certainly be taken into consideration. There are, however, some guidelines which could be suggested. Ten percent to ourselves after paying the Lord's full portion would seem a logical goal to seek. For many of us, this would require a great deal of budgeting over an extended period of time, so we should be realistic in setting a goal.

"How Shall We Save?"

The following suggestions might be considered as guidelines:

1. Before we embark on an ambitious savings program, we should be sure that we have adequate insurance on the breadwinner of the family. This should allow the family to live in a reasonable manner and meet future contingencies, such as schooling

and missions, if death takes the family provider prematurely. Some thought might be given also to coverage on Mother, in case she should be taken before the children reach the age when they can look after themselves.

2. An emergency fund containing a minimum of two months' normal living expenses is desirable. Undoubtedly, those families whose income is not regular would need a much larger fund. It is important these funds be kept in a safe place where they are quickly obtainable.

3. After the above contingencies have been met, a family might consider some type of equity or ownership investment such as property, stocks, or a mutual investment program. While carefully planned programs of this nature are desirable to help offset loss of purchasing power of our dollar, they should be considered long-range in nature. Care should be taken not to start on a program which could not be maintained through a period of low-market value.

Examine the Facts

Once a family has determined to save a part of its earnings, it is important that not a day be lost in putting the plan into operation. Remember, *time really buys you money*. For example: Suppose a person has set his goal at \$25,000, and a 5% interest factor is assumed. The following chart shows the required monthly deposits necessary to have this amount in a given number of years.

Monthly Deposit	Period of Years	Total Amount Deposited	Value
\$ 16.43	40	\$ 7,886.40	\$ 25,000
30.64	30	11,030.40	25,000
61.81	20	14,834.40	25,000
163.11	10	19,573.20	25,000

In analyzing this chart, one notes it takes over 2½ times as much deposited in 10 years (\$19,573.20) to meet the objective as is required in 40 years (\$7,886.40). Put in another way, it requires ten times as much monthly deposit (\$163.11 compared with \$16.43) to do in ten years what can be done in forty years, while the length of time over which deposits are made is only four times greater (40 years compared with 10 years).

Robert Louis Stevenson once said, "You cannot run away from a weakness." If we are convinced that it is important to save for a future goal, and have determined that the inability to do so might be a weakness, why not do something about it now?

Abraham Lincoln cautioned, "Teach economy. That is one of the first and highest virtues. It begins with saving money."

THE ROOTS OF FREEDOM

by Regnal W. Garff, Jr.*

The blond, tousle-headed, frail little boy looked forlorn and bewildered as he walked into the courtroom. He was only 8; and his wide, questioning eyes most surely were the biggest thing about him. The blue jeans and sneakers, topped by an oversized, white T-shirt, further emphasized the question already reflected in the judge's eyes: "Why was such a young boy appearing in Juvenile Court?"

Joey had been picked up by the police during the night, or rather early morning, when he was found sleeping in the hallway of a large motel. His reason? He had been wandering around that night and thought it was too late to return home, so he had "bedded-down" in a convenient, warm place. Of course, Joey was somewhat matter-of-fact in his explanation, because it was not the first time he had stayed away from home all night . . . it had happened twice before in the last six weeks.

Joey Lost His Freedom

How did the parents explain this occurrence? Dad hastened the excuse that he had arrived home from work that night about nine o'clock and had gone directly to bed without checking the children. Mother was watching television, but she rationalized that she fell asleep about nine-thirty and did not awaken until the police called at 3:30 a.m. Neither really understood why everyone was so excited about the situation; after all, no one was hurt. And Joey, too, could not quite understand why all the fuss was being made, because he had not stolen anything and had not really bothered anyone; and he really had intended to return home first thing in the morning.

All three were quite surprised when Joey was not permitted to return home with his parents, but rather was held in custody at the detention home, thereby losing his "freedom." Joey's idea of freedom, like that of his parents, did not include *rights, respect, or responsibility*. Their concept was that of license. Their philosophy was that of individual unrestraint, with the rights of the individual superseding the rights of others. Their thinking embodied the idea that even 8-year-olds should have

(For Course 6, lessons of October 23 and November 6, "A Latter-day Saint Believes in Freedom of Choice"; and "An Ideal Responsibility That Owns It"; for Course 18, lessons of October 9 and 16, "Freedom" and "Loyalty"; for Course 24, lessons of August 28, September 25, and October 2, "Nature and Meaning of Education"; "A Personal Ideal for Youth" and "An Eternal Perspective of Life"; to support Family Home Evening lessons 34 and 44; and of general interest.)

unbridled freedom, without bounds or limitations, without discipline.

Three R's of Freedom

Carlyle Marney, in his book, *Dangerous Fathers, Problem Mothers, and Terrible Teens*, stated:

The family character is determined by what the family considers to be valuable . . . and family training can never rise above family character.

The three R's of freedom—Rights, Respect, and Responsibility—received no homage in Joey's home. The only "rights" present were those one could get and maintain for himself, regardless of the impact on others. There was no "respect" present, not even self-respect. The only "responsibility" each knew was to refrain from getting involved with anyone else on an interpersonal basis, because this might curtail his own activities and prevent achievement of his own selfish pursuits. Each existed only for himself; each was completely *self-centered*, and home was only a filling station where he stopped on the way to some other activity. Family cohesiveness, where there is a strong "we" feeling, was nonexistent. Joey's family did not know the meaning of loyalty, and they had little desire to be understanding or tolerant of each other. In short, they owed their allegiance only to "self."

The philosophy depicted in Joey's home may not be so different from the idea and concept of freedom in other homes. If there is a difference, it may be one only of degree. True freedom finds its roots firmly planted in conformance to law. The security of having a common set of rules of behavior and conduct applicable to everyone should offer peace of mind and mutual respect. Knowing the consequences of our behavior should increase personal responsibility and foster self-discipline. Respecting another person's rights leads him to respect ours. As long as we live in society, submission to reasonable authority will enhance personal freedom and permit growth, development, and the opportunity to pursue dreams and ambitions. To live in an undisciplined and unresponsible society would be to live in chaos.

*Regnal W. Garff, Jr. is Presiding Judge for the Utah Juvenile Court; also Second District Juvenile Court judge. He serves on a number of professional and service boards in the interests of young people. Brother Garff served in the Netherlands Mission (1949-52). He received an LL.B. degree from the University of Utah (1955). He is a Salt Lake City native. He married Margaret Wheeler; they have three daughters.



Photo by H. Armstrong Roberts.

◀ *Joey's idea of freedom, like that of his parents, did not include rights, respect, or responsibility. Their philosophy was one of license and individual unrestraint.*

accepted, then it follows that to preserve free agency one must seek after truth and a knowledge of laws —spiritual and natural, as well as civil.

It must be recognized that if we are to improve ourselves or achieve our goals, it is necessary to have freedom to act, together with knowledge. It is therefore essential to have experiences based on reality. Recently, it has become faddish among some of our high school students to undergo extraordinary experiences (hallucinations) through the use of LSD, an hallucinatory drug, and marijuana. The episodes of these young people are not based on reality and, if pursued, they can lead to unreal and distorted attitudes and concepts. Thus, by the misuse of their freedom in having abnormal experiences, their frame of reference for reality becomes nebulous and flitting. This results in distorted, abnormal behavior that becomes quite destructive and harmful, not only to themselves but also to those who love them.

On the other hand, there are those who are afraid to use their free agency, afraid to make decisions. If we fail to use the freedom of decision and action, if we fail to utilize the function of choice, it will atrophy, wither, and eventually disappear completely. When this occurs there is complete dependency, and thus, slavery. We thereby destroy ourselves by failing to develop the freedom of choice, or by surrendering it.

Freedom or License?

What kind of freedom are we seeking? Is it license, as Joey thought, with no concern for the feelings of others? Is it avoidance of responsibility, such as Joey's parents practised, being primarily concerned with "self"? Is it freedom to follow the crowd, or the path of least resistance? Or do we seek a freedom of "involvement"? Do we feel some responsibility toward others? Is ours a responsible freedom, born of the realization that what we do, how we behave, vitally affects others? There are consequences for everything we do, good or bad, which we must be willing to assume. This is the type of freedom Christ taught . . . a mature form of self-discipline with an acute awareness of the Rights of others, Respect of self, and Responsibility for our own actions.

Library File Reference: **FREEOM**.

To be personally undisciplined and irresponsible would be to live in complete loneliness and frustration.

Freedom To Act

Freedom is destroyed when it violates or denies the freedom of others. It also is curtailed when it parts company with the truth. If these premises are

Some time ago I was returning to Salt Lake City from Los Angeles on an early morning flight. The plane was a few minutes late in departure while we waited for a very important passenger. When he breathlessly arrived, he took his aisle seat beside me; and the plane took to the air. On exchanging pleasantries with him, I learned that he was president of a large insurance company and mayor of a southern California city.

When we reached flight altitude, the stewardess served breakfast, and when she offered coffee, I requested milk in its place. The insurance executive seemed interested in my request and remarked, "I'll bet you're a Mormon."

After receiving my affirmative answer, he continued, "I am somewhat acquainted with your Church's stand on the Word of Wisdom, and I have a high regard for it in my business. I have seven secretaries in my office, and they are all good Mormons and strict observers of your Word of Wisdom.



Art by Dale Kilbourn.

WHY THE WORD OF WISDOM?

"When I started in business years ago, I had one secretary; and she happened to be a member of your Church. She was alert and capable in many things, and her personal habits were faultless. She neither drank nor smoked, and her face gleamed with interest. As my business grew, I needed more help; and I asked her to find me another girl just like herself, one with the same habits and philosophy of life. She found one. The new girl was a jewel. Our business continued to expand, making it necessary to get additional help; and so I asked my two girls to find another "good Mormon." I was doubtful that another employee of this type could be found, so I started to interview applicants myself. However, we did find the Mormon employees; and today I have seven such girls under my personal supervision.

"In my interview my first question is, 'Are you a good Mormon?' and the second is, 'Do you keep strictly your Word of Wisdom?' If they cannot answer in the affirmative I will not employ them."

He continued, "It is not a matter of morals with me, for I smoke and drink—it is strictly a matter of business. My business friends ask me how it is that I never have overtime to contend with in my office,

and I tell them it is because I employ the right kind of people.

"Whom do you hire that we don't?" they ask.
"I reply, 'I hire only Mormons.'

"Then comes the rejoinder, 'What's so different about Mormons?'

"My answer: 'Do you see my girls out in the halls or restrooms every hour smoking with your girls, or at the fountain mid-morning or mid-afternoon for coffee breaks?'

"They admit they have not seen them. As a result of all this, I get about two hours more work out of each girl a day, and they are willing and able to do the work; hence, no overtime. Besides, I like their attitude and the cheerfulness which such a life engenders—never a morning hangover after a night out."

We ate our meal in silence then; and when the stewardess removed our trays, the mayor turned to me and said, "Will you answer a question?"

"I will be happy to do so, if I can," I replied.

"Why does your Church have such a tenet as the Word of Wisdom?" he asked.

"That is quite a request, and it will require all of the flight time to Salt Lake City to answer you."

"I will be glad to listen," he said.

This was my explanation:

"The answer lies in the concept of life which is

(For Course 18, lesson of October 30, "Progress"; for Course 24, lessons of September 25, and October 2 and 30, "A Personal Ideal for Youth," "An Eternal Perspective of Life," and "A Body Worthy of Its Destiny"; for Course 26, lesson of October 9, "Daniel, Prophet-statesman of the Babylonian Captivity"; to support Family Home Evening lessons 31, 40, and 44; and of general interest.)

at the root of Mormon theology. To a Mormon, life is from everlasting to everlasting, covering several phases of existence. The elemental part of man is eternal and had no beginning, hence he is a self-existing being and is coexistent with God. To Joseph Smith, the Mormon prophet, the Lord said,

Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence. (Doctrine and Covenants 93:29-30.)

"Man existed as an intelligence; and if he acted for himself, he was individual and free and had the power to progress. How long we were in this sphere of existence, how we looked, and under what conditions we lived, we have not been informed—suffice it to say the time extended from the forever past to a point of emergence into a succeeding sphere of activity and experience known to God; and it is a part of His program for the advancement and eternal life of man.

"That was man's beginning. Now, what of his destiny? The Bible makes several startling suggestions of what is in store for the individual who keeps the commandments of God. The world of religion has failed to comprehend it. The Apostle Paul's statement to the Romans is thus recorded:

The Spirit itself beareth witness with our spirit, that we are . . . heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. (Romans 8:16-17.)

"If, through obedience to the will of God, we are glorified as joint heirs with Christ, and Christ is God, where does that put man? It is self-explanatory.

"In the eighth Psalm we read:

O Lord our Lord . . . When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou has made him to have dominion over the works of thy hands; thou hast put all things under his feet. (Psalms 8:1, 3-6.)

"If the stars and planets are the works of God's hands, and man is to have dominion over them, what is his status in the eternities to come? In modern scripture we find a revealing statement on man's potential:

He that keepeth his [God's] commandments receiveth truth and light, until he is glorified in truth

and knoweth all things. (Doctrine and Covenants 93:28.)

Then shall they be Gods . . . [and shall] be from everlasting to everlasting. . . . (Doctrine and Covenants 132:20.)

"All this can be summed up in a Mormon truism: 'As man is, God once was; and as God is, man may become.'

"Tear that one down if you can," I commented. "It's too astonishing. I won't try," he replied.

"Now let us return to your original question," I continued. "Why does the Church have such a tenet as the Word of Wisdom?

"To a Mormon, godhood becomes the great goal of his existence in the eternities of the future, and this goal will be realized only through compliance with conditions that fit the goal. Following his birth into the life preceding mortality, as a child of heavenly parents, man passed through the program designed for his instruction and progress there. At the end of this period of existence, he was appointed for mortal birth, where he was to receive a physical body. This mortal body would be patterned after the image and in the likeness of its divine Creator, and was to be His supreme creative achievement.

"Of all God's creations, man alone was to have the power of reason and the ability to ponder, and was to be God-like in stature. His body was to become subject to his environment and would be afflicted with appetites, feelings, and emotions which would dominate his spirit entity unless restricted by obedience to the laws of well-being. Good health and spiritual power were qualities of life to be attained and preserved and were, to a certain extent, within the power of the individual to achieve. Left to himself and subject to the weakness of the flesh, his appetites and habits would bring about his ruin and failure to arrive at his great goal. To guard against this, instruction was given by the Lord on how to nourish the body and maintain it in vigorous spiritual and physical health. This is the purpose of the Word of Wisdom."

The plane was descending at the Salt Lake airport, when the mayor commented, "What a philosophy!"

—*Creed Haymond.**

*Dr. Creed Haymond, a Salt Lake City dentist, gained renown as a member of Walter Camp's All-American track team just after World War I, and of the Inter-Allied team that toured Europe in 1919. He attended University of Utah, University of Pennsylvania Dental School, and Western University. Currently a patriarch in Cottonwood, (Utah) Stake, Brother Haymond served as Northern States Mission President (1945-1950). He married Elsa D. Parkinson; they have three children and 17 grandchildren.

Thomas C. Romney, *The Life of Lorenzo Snow*; S. U. P. Memorial Foundation, Salt Lake City, Utah, 1955; page 46.
Library File Reference: WORD OF WISDOM.

SEEK ME EARLY

*Suggested Lesson for Stake Conference
Sunday, Fourth Quarter*

by Melba Glade

He that seeketh me early shall find me, and shall not be forsaken. (Doctrine and Covenants 88: 83.)

... And they who have sought me early shall find rest to their souls. (Doctrine and Covenants 54:10.)

OBJECTIVE: Latter-day Saint home life encourages family members to seek the Lord sincerely and wholeheartedly.

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The child early recognizes in his parents the sources of comfort and protection. How important it is in the home to recognize that for large numbers of young people, adolescence represents a period of religious awareness and marks the time of the formal acceptance of personal responsibility and membership in Church groups! It is seldom that a young man or a young woman does not recognize that the adolescent years bring a strong sense of need for religion. Many express the realization that during this period in their lives they have come to appreciate the Lord more than ever before. With this attitude of need there is also the acknowledgment that to love the Lord is to possess the courage to do His will always and to rely upon Him for guidance.

It is during the early years of growing awareness and personal accountability that family members express feelings of faith and hope and commitment:

"... I have learned to appreciate the Lord more than ever before in my life. I do love my Saviour; and I know now what He wants me to do."

The desire to know, to seek enlightenment and inspiration is a fundamental aspect of our very existence. How important it is in our lives when we

come to know the "greatest good"; that God lives and that Jesus is the Christ; that God is our Father and Jesus is our Brother, and that it is Their divine plan by which we live!

The importance of seeking and finding the Lord as early as possible in our lives is to be found in the scriptures and in the history of the Church. Not always, but generally, great events have their main source in undertakings begun early in life.

In the scriptures both King David and his son, Solomon, understood the wisdom of seeking and finding the Lord early in their lives. David the psalmist sang,

O God, thou art my God; early will I seek thee. . . . (Psalms 63:1.)

Solomon records,

I [the Lord] love them that love me; and those that seek me early shall find me. (Proverbs 8:17.)

When the great prophet, Samuel, who also had sought and found the Lord early, was seeking a future king to replace Saul, he went to Bethlehem. By commandment of the Lord, he sought one of Jesse's sons. The father brought his sons before Samuel and thought surely the Lord would choose his eldest.

But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature . . . for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. (1 Samuel 16:7.)

The Lord had chosen David who was still a boy, but whose heart was in tune with the Lord's spirit.

Solomon, selected to succeed his father David as king of Israel, also had sought and found the Lord early in his life. "And Solomon loved the Lord, walking in the statutes of David his father. . . ." (1 Kings 3:3.)

It is significant that many of the great leaders in the Lord's work have sought and found the Saviour early in their lives. Jesus was only 12 when He was about His Father's business. The Prophet Joseph Smith was only 14 when he opened the way for the restoration of the Gospel and ushered in the dispensation of the fulness of times.

Why is it that the Lord admonishes us to seek Him early? Surely one of the reasons is that the need for a kind and loving Father, for spiritual guidance, is felt keenly by young people; their minds and spirits seek His influence; courage and faith become powerful motivating forces in young people's lives when their hearts are receptive to God's will. The earlier we seek and find the Lord,

¹"Young People Have Courage, Too," by Marshall T. Burton, *The Instructor*, August, 1964, page 308.

the more time we will have to grow and develop under the influence of His spirit. This is a great blessing which we should enjoy as early as possible.

Each person has the power within himself to live nobly or to choose to do less. Living life fully brings a richness and completeness of life—reaching for the fruits of the spirit; comforted with the blessings from his Father in heaven.

Today parents and children share in making Latter-day Saint homes centers for learning and living Gospel standards. Common understandings are possible and personal bonds are strengthened because family members really care. The father of one family that enjoys a cooperative "talking-things-out" relationship says:

"This makes us a growing family. As we consider our individual and our collective problems, we grow in understanding and become more tolerant of one another. When ties become strained, family night

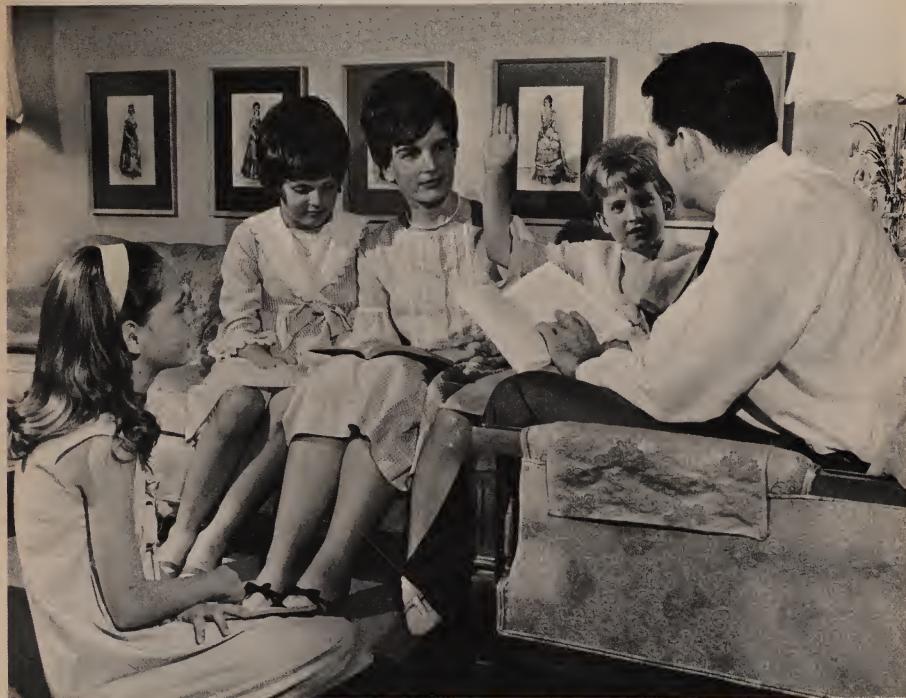
always brings us closer together and smooths over the rough spots.

"... What really brought us together as a family was our once-a-week Family Home Evening. We could not have succeeded in gaining family unity without it. Even now, with all the rushing about—all the distractions, all the tensions—we find our unity continually threatened. It takes Family Home Evening to relieve this situation and to bring us back on even keel. Family night and family prayer give the spiritual refreshment we need. These special occasions provide some of the happiest and most intimate moments in our lives."²

Happiness that radiates in the home encourages unity and provides a springboard for individual initiative and development.

"They Do It Together," by Lowell R. Jackson, *The Instructor*, August, 1957, page 232.
Library File Reference: FAMILY LIFE.

Photo by Lorin Wiggins.



Family Home Evening builds unity and relieves tensions as members "talk things out" and seek spiritual guidance. (Family of Francis A. Madsen, Jr., Millcreek 10th Ward, Mt. Olympus (Utah) Stake-Susan. Michelle, Mother, Karen, and Father.)

that country; and he sent him into his fields to feed swine.

And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. (Luke 15:11-16.)

Peter's Denial

And when they had sung an hymn, they went out into the mount of Olives.

Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

But after I am risen again, I will go before you into Galilee.

Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

Peter said unto him, Though I should die with thee, yet will I not deny thee.

. . . And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

. . . And a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

But he denied before them all, saying, I know not what thou sayest.

And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

And again he denied with an oath, I do not know the man.

And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. (Matthew 26:30-35, 57, 58, 69-74.)

When Is a Principle Learned?

It seems to be characteristic of many of us to do two things in our relationship with others. First, we sometimes assume that when we merely explain a principle to another human being, he should understand it and implement it in his life. Second, many of us assume that because we ourselves understand a principle, others should understand it also. In many cases neither of these things is true.

Actually, a person has never really understood any principle until he has internalized it. Among other things, this means that he accepts it not only intellectually but spiritually. It means he has had the truthfulness of the principle confirmed to him by his own experience or, in many cases, by the power of the Holy Ghost. Furthermore, if he has really been taught the principle, he not only understands it, he implements it in his life. It seems safe



Twentieth in a Series To Support the Family Home Evening Program

IN TIME

by Reed H. Bradford

The Sons of Mosiah

Now the sons of Mosiah were numbered among the unbelievers; and also one of the sons of Alma was numbered among them, he being called Alma, after his father; nevertheless, he became a very wicked and an idolatrous man. And he was a man of many words, and did speak much flattery to the people; therefore he led many of the people to do after the manner of his iniquities.

And he became a great hinderment to the prosperity of the church of God; stealing away the hearts of the people; causing much dissension among the people; giving a chance for the enemy of God to exercise his power over them. (Mosiah 27:8-9.)

The Prodigal Son

. . . A certain man had two sons:

And the younger of them said to his father, Father, give me the portion of goods that faileth to me. And he divided unto them his living.

And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

And he went and joined himself to a citizen of

(For Course 6, lesson for October 2, "Jesus, the Son of God Is Head of the Church"; for Course 10, "The Book of Mormon"; and October 16, "He That Was Lost"; and "A Night of Persecution"; for Course 24, lesson of August 28, "Nature and Meaning of Education"; for Course 28, lesson of October 16, "Revelation"; to support Family Home Evening lessons 31 and 44; and of general interest.)

to say that until a person has reached this position he cannot enter the celestial kingdom. Neither would he do "the right things for the right reasons" in this life. But if he has reached that position he makes "a personal commitment" to himself, his fellowmen, and the Lord, to behave in ways taught by the Saviour.

In a sense, we cannot teach another person a principle in the way we have just defined, unless that person has had some experience with the specific principle. His hearing about the principle does not mean he understands it. Also, it may not be correct to assume that his experience has been our experience, that his knowledge is the same as ours, or that his understanding is comparable.

Learning Takes Time

But we should always remember that it may be possible for this individual later to come to an understanding of the principle. When he does, it may change his life. *In time* he may grow and develop new insights. This is exactly what happened in the three scriptural cases cited. The elder Alma listened to Abinadi and believed his teachings. He "repented of his sins and iniquities, and went about privately among the people, and began to teach the words of Abinadi." (*Mosiah 18:1*) But in spite of everything the elder Alma did, he was never able to convert his son to many of the basic principles taught by the Lord.

But one day the younger Alma and the sons of Mosiah had an experience that brought them a new understanding and a new insight; and it changed the course of their lives. On this occasion an angel appeared to them and said:

...Alma, arise and stand forth, for why persecutest thou the church of God? For the Lord hath said: This is my church, and I will establish it; and nothing shall overthrow it, save it is the transgression of my people.

And again, the angel said: Behold, the Lord hath heard the prayers of his people, and also the prayers of his servant, Alma, who is thy father; for he has prayed with much faith concerning thee that thou mightest be brought to the knowledge of the truth; therefore, for this purpose have I come to convince thee of the power and authority of God, that the prayers of his servants might be answered according to their faith. (*Mosiah 27:13-14*)

Value of Parental Example

The younger Alma became one of the great missionaries of all time. Think how many people were blessed because his father, the elder Alma, continued to have faith in him and recognized that in time he might be brought to a righteous way of living! Later, Alma the Younger had a son of his own,

Corianton; and he tried to appeal to him in a loving, delicate, and sensitive way to desist from his sins—sins which were grievous and which had affected the faith of many people. It is not fair to assume that the example of his own father, the elder Alma, had taught him, the younger Alma, a great lesson in dealing with his own son? He tried to explain to Corianton such great principles as the atonement, the resurrection, redemption, justice, repentance, and free agency. He was able to do it in such a way that Corianton and his brothers went out to teach the message of the Saviour to their fellow human beings.

In the story of the Prodigal Son we read:

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. (*Luke 15:17-19*)

When the father saw him he was overjoyed and had compassion and love for him, "... and ran, and fell on his neck, and kissed him." And when the elder son, who did not love his brother in this way, complained, the father said,

It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found. (*Luke 15:32*)

Is it not safe to assume that during the time the son was away, the father was praying and hoping that something would help his son understand the principles of righteousness?

The Conversion of Peter

There were many lovable things about Peter. He had a real love for the Saviour even before the Lord's crucifixion. We can assume that he really meant it when he said that though he should die he would never deny the Lord. But Peter did deny Him. Yet the Saviour knew the apostle had great potential and that, *in time*, he would understand divine principles. He said to Peter on another occasion,

...Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. (*Luke 22:31-32*)

In spite of the fact that Peter had been with the Saviour, had seen Him do many wonderful things, and had listened to His teachings, the apostle did not understand them in the depth he later developed. In time he was born again. He received the

(Concluded on page 305.)

The time that Enoch of old foresaw when Christ would come to reign in righteousness on earth for a thousand years has been triumphantly described as...

“The Great Day of the Lord”

by Roy W. Doxey*

The work of The Church of Jesus Christ of Latter-day Saints may be summed up as the preparation of the earth for the coming of its Lord and King.

From this statement by President Joseph Fielding Smith we realize that preparations have been under way for the second coming of Christ since the opening of the dispensation of the fulness of times, through the restoration of keys of the priesthood and the preaching of the Gospel. The missionaries of the Church were commanded in 1830 to preach preparation for His second coming:

... Lift up your voice as with the sound of a trumpet, both long and loud, and cry repentance unto a crooked and perverse generation, preparing the way of the Lord for his second coming. (Doctrine and Covenants 34:6.)

Go forth baptizing with water, preparing the way before my face for the time of my coming; for the time is at hand; the day or the hour no man knoweth; but it surely shall come. (Doctrine and Covenants 39:20-21.)

Yea, let the cry go forth among all people: Awake and arise and go forth to meet the Bridegroom; behold and lo, the Bridegroom cometh; go ye out to meet him. Prepare yourselves for the great day of the Lord. (Doctrine and Covenants 133:10.)

The teaching that Christ will come in person as a being of flesh and bones has been foretold by many prophets. Angels declared it as the Saviour ascended into heaven (*Acts 1:11*); Paul wrote of it in *Philippians 3:20* and *I Thessalonians 4:14-16*; and in our own time the Prophet Joseph Smith stated it in the Tenth Article of Faith.

Signs of His Coming

It has been predicted that there will be many

(For Course 14, lesson of October 30, “Some Appearances of the Risen Lord”; for Course 24, lesson of October 2, “An Eternal Perspective of Life”; for Course 26, lesson of October 30, “Joel”; for Course 28, lesson of October 30, “Christ’s Reign on Earth, Renewal of the Earth”; to support Family Home Evening lessons 40 and 46; and of other general interest.)

*Roy W. Doxey, *Latter-day Prophets and the Doctrine and Covenants*, Vol. II; Deseret Book Company, Salt Lake City, Utah, 1964; page 365. (See also Doctrine and Covenants 45:9.)

desolations before the Saviour comes. Numerous signs will be known to the faithful before that day, for they shall be watching for His coming. (See Doctrine and Covenants 45:44.) Among these signs of the times will be:

(1) The gathering of the various branches of Israel—remnant of Joseph (Latter-day Saints) and the Jewish people. (See *Matthew 24:27, 37*; Doctrine and Covenants 43:24; 45:24; 109:61-67.)

(2) Increase in wickedness. (See *Matthew 24:30*; Doctrine and Covenants 45:27.)

(3) Plagues and diseases. (See Doctrine and Covenants 45:31; 84:96-97.)

(4) Wars and rumors of wars. (See Doctrine and Covenants 1:34-36; 87.)¹

President Joseph F. Smith said the following about the signs of the times:

We believe that his judgments are poured out to bring mankind to a sense of his power and his purposes, that they may repent of their sins and prepare themselves for the second coming of Christ to reign in righteousness upon the earth.²

The Earth Is His

Modern revelation gives several reasons why there will be a second coming of Christ. He has said that He will come upon the earth in judgment to reign with His people. The judgment mentioned pertains to the “separation of the righteous and the wicked,” as referred to in the parable of the virgins. (See Doctrine and Covenants 63:54.) He will “recompense unto every man according to the measure which he has measured to his fellow man.” (Doctrine and Covenants 1:8-10.) At the time of His

¹Roy W. Doxey is professor of religion at Brigham Young University. He attended Weber College in Ogden, Utah, his birthplace; then earned bachelor and master degrees (1938 and 1940) from George Washington University. He is president of Provo (Utah) Stake, served as president of the Eastern States Mission (1944-48) and was a member of the YMMA general board for 13 years. He married Alberta Ophelken; they have four children.

²See also Roy W. Doxey, *The Doctrine and Covenants and the Future*, chapters 4-5; Joseph F. Smith, *Gospel Doctrine*, Sixth Edition; Deseret Book Company, Salt Lake City, Utah, 1943; page 55. See also, Roy W. Doxey, *The Doctrine and Covenants Speaks*, Deseret Book Company, Salt Lake City, Utah, 1964; Volume 1, pages 293-295.

coming He will "put all enemies under his feet." (Doctrine and Covenants 49:6.) When He comes He will cleanse the earth by destroying the wicked. ". . . Every corruptible thing shall be consumed." (Doctrine and Covenants 101:23-24.)

Another reason for His coming is to give to the Saints an inheritance upon the earth:

And the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation.

For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver. (Doctrine and Covenants 45:58-59.)

Enoch was told that the Son of Man would "dwell on the earth in righteousness for the space of a thousand years." (Moses 7:65.)

Three Appearances of Christ Predicted

The Prophet Joseph Smith said three classes of people would be gathered together before the second coming of Christ.⁴ President Charles W. Penrose, counselor in The First Presidency, indicated that the Saviour will appear to each of these groups —(1) the Saints, (2) the Jews, and (3) the world.⁵ This belief is sustained in the scriptures, for the Saviour will come to His people in the temples (see *Malachi* 3:2; Doctrine and Covenants 84:21-34);⁶ to the Jews who will be in the ancient land of Palestine when they are besieged by many nations (*Zechariah* 14:1-2; Doctrine and Covenants 45:48-53); and finally to the world, in power and great glory, to the destruction of the wicked (see Doctrine and Covenants 101:23-24; 133:63-64).

When the Saviour comes, freedom will exist among all peoples, for He shall be their lawgiver. (See Doctrine and Covenants 38:22.)

⁴Joseph Smith, *History of the Church*; published by the Church, Salt Lake City, Utah, 1908; Volume 4, page 610.

⁵Charles W. Doxey, *The Doctrine and Covenants and the Future*, page 51.

⁶John A. Widtsoe, *Discourses of Brigham Young*, Deseret Book Company, Salt Lake City, Utah, 1925; page 176.

The kingdom of heaven will join with the kingdom of God (the Church) on earth to provide a reign of peace. (Doctrine and Covenants 65.)

The scriptures reveal that on the earth during the Millennium there will be members of The Church of Jesus Christ of Latter-day Saints, other Christians, and the heathen nations who did not know the fulness of the Gospel. All of these people will be living the terrestrial law, or the law of honor. (Doctrine and Covenants 76:73-77.)

We can learn much about the Millennium from section 101 in the Doctrine and Covenants. This section teaches that mortals will continue to live, and children will be born and will live to the "age of a tree." During this time people will die, but death will be a change in the twinkling of an eye from mortality to immortality (resurrection).

Because Satan will be bound, wickedness as we know it will cease. Also, the enmity between all flesh will end. (See also *Isaiah* 11:6-9; 65:25.) Peace will cover the earth, for love will abound among men.

Questions about the origin of the earth and man will be cleared up in that day, for this information will be revealed with other important knowledge.

Purpose of the Millennium

Under these ideal conditions, the purposes of the Lord for man will come to fruition. The salvation of the living and the dead will continue at an accelerated speed. Men will need to be taught the Gospel, and those who have received the Gospel in the spirit world will require the temple ordinances, which will be performed by mortals. Thus, the reign of Christ on the earth will bring to pass the words:

... It is finished; it is finished! The Lamb of God hath overcome and trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God. (Doctrine and Covenants 88:106.)

Library File Reference: JESUS CHRIST—SECOND ADVENT.

IN TIME (Concluded from page 303.)

gift of the Holy Ghost and became a stalwart in representing the Saviour the best he knew how.

Patience Is Required

Let family members have faith in one another! Parents must recognize that children need additional experience, knowledge, and wisdom to understand the principles of the Gospel.

Children must recognize that parents have had

more experience and should have faith in the righteous principles parents are trying to teach. If children will study as the parents have done and seek to apply those principles, they, in time, may have the same understanding and experience the same joy as their parents. The exercising of such faith may permit all of us again, *in time*, to become His Sons and His Daughters.

Library File Reference: TEACHERS AND TEACHING.

WORSHIP REQUIRES INDIVIDUAL PARTICIPATION

The articles that have already appeared in this series on Worship have stressed outward means of obtaining a proper atmosphere for worshiping. These means include quiet surroundings, devotional prelude, prayer hymns, and an absence of disturbing announcements. All these are helpful when people gather together for worship. But the act of worshiping is an affirmative, individual act. It must come from within. When we have two hundred people together to express their adoration, we actually have not one act of worshiping, but two hundred, united though they may be.

"The kingdom of God is within you" (*Luke 17: 21*) is never truer than when the inner spiritual man communes with his Father in heaven, whether alone or with his fellow worshipers. No one can eat or drink for another; neither can he worship for another. We stimulate growth from outside; we attempt to teach. But growth comes from inner exercise; teaching is simply showing someone else how to learn.

One who understands that his neighbor in the worship service is undergoing a personal relationship with his Father in heaven will hesitate before he accosts him with a jocular comment, or engages him in conversation. When I was a young boy, the teenage girl who was staying at our home took my younger brother and me to visit a church none of us had ever visited before. We walked into the chapel as strangers. The girl asked a woman who was kneeling if we could sit behind her. I shall never forget the look of shocked incredulity on the woman's face as she nodded—unbelief that anyone would be so crude as to interrupt another in his devotions.

The first step in true devotional service is respect for the desire of others to worship. The second is a participation by many, jointly, in their individual efforts. When a hymn is sung by the congregation, the total effect is a harmonious chorus—but the cause is the effort of each individual singing the proper notes in their proper sequence, and chords

of soprano, alto, tenor, and bass. When the prayer is uttered at the pulpit, all the congregation participate individually by listening and agreeing, signified by their "Amen."

Some years ago music was played during the passing of the bread and water. Sometimes a vocal or instrumental number was presented. The First Presidency decided these renditions tended to be entertaining and were diverting people's minds from a worshipful contemplation of their covenants and the sacrifice of the Saviour. The reverential passing of the sacrament in our Sunday Schools and sacrament now attests to the wisdom of this decision. Now each one who eats and drinks in memory of the flesh and blood testifies individually, mentally, and spiritually of his willingness to take upon himself the name of the Son. This is truly a personal experience.

Let us remember that it is not only during the administration of the sacrament, but during all the other features of the worship service, that our neighbors are participating individually—through the devotional prelude, hymns, prayers, talks, and practice. By recognizing their need for introspection we help their worship and bring ourselves nearer to a worshiping attitude.

The Saviour asked for affirmative action:

Enter ye in at the strait gate. . . . (Matthew 7:13.)

Ye shall know them by their fruits. . . . (Matthew 7:16.)

Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matthew 7:21.)

If any man will do his will, he shall know of the doctrine. . . . (John 7:17.)

If ye love me, keep my commandments. (John 14:15.)

Is this not true also of our contemplation? Worship implies more than remaining quiet and receptive. It generally asks for voluntary mental and spiritual effort—an affirmative placing of ourselves in tune with our Father's spirit. It is a first step to repentance—an acknowledgment to ourselves of our transgressions and of the great distance we must travel to approach the perfection we are all urged to reach:

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matthew 5:48.)

Worship requires individual participation. Each person worships alone.

—*Superintendent David Lawrence McKay.*



Samson Pulls Down the Pillars

(As told in *The Book of Judges*, 13 to 19.)

BY HAZEL W. LEWIS

INTRODUCTION

In the days of Samson the Israelites lived under the cruel oppression of the Philistines. The scriptures say, "And the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hand of the Philistines forty years." (*Judges* 13:1.)

During this period, the Israelites never did seriously threaten any of the Philistine cities. Samson, whose story is told in the book of *Judges*, caused the hated Philistines small troubles, but he never led an Israelite army into Philistine territory. He was a leader of his people for twenty years.

THE STORY

There was a certain man who lived in Zorah, a Danite city about 17 miles west of Jerusalem. His name was Manoah. Manoah and his wife had no children and this caused them much unhappiness. One day an angel appeared to Manoah's wife and said:

... Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines. (*Judges* 13:4,5.)

A Nazarite was an individual who truly gave himself up to God to do some special religious work. Sometimes parents gave a child to God for His special work. A Nazarite was recognized by his long hair, which was never cut, and also by his abstention from wine or strong drink.

Manoah's wife did bear a son, and he was called Samson. Samson grew in strength and will. He wanted to have his own way and often did not listen to the advice of his parents and others.

When Samson grew older he went into Philistine territory and visited with the people there, even though it was against the wishes of his parents. And in the city of Timnath he met a woman whom he wanted to marry. His parents tried to dissuade him. "Is there never a woman among the daughters of thy brethren, or among all my people?" they said, Samson's parents were afraid

that if he married the Philistine woman he might worship the idol Dagon, just as her people did.

Samson did not listen to his parents' arguments and decided to marry anyway. The story of this disastrous marriage and how it brought down the hatred of the Philistines upon him is told in *Judges* 14 and 15.

Samson knew that the Philistines really hated him, but still he went among them. He probably thought his great strength could always save him.

The Philistine women especially pleased Samson. He fell in love with a second one, who lived in the valley of Jorek. Her name was Delilah.

When the rulers of the land knew that Samson was coming to visit Delilah, they went to her and said, "... Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him and afflict him: and we will give thee every one of us eleven hundred pieces of silver." (*Judges* 16:5.) Delilah agreed to betray him.

When Samson came to see her again, she probably flattered him. Then she said to him, "Tell me, I pray thee, wherein thy great strength lieth...."

"And Samson said unto her, If they bind me with seven green withes [twigs or branches] that were never dried, then shall I be weak, and be as another man."

Then she sent a messenger to the lords of the Philistines and they brought up the seven green twigs which had not been dried, and Delilah bound Samson with them while he lay asleep.

The men were waiting with her in another room. Suddenly she called in a frightened voice, "The Philistines be upon thee, Samson." And he quickly broke the twigs as if they had been burned by fire.

Delilah knew that Samson had been trifling with her, for she said to him, "Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound."

And he answered, "If they bind me fast with new ropes . . . then shall I be weak, and be as another man."

Delilah had the men bring her some new ropes, and she bound Samson while he was sleeping. Once again while the Philistine men waited she called, "The Philis-



From a painting by
J. J. Tissot
Courtesy, The
Jewish Museum, N.Y.C.

SAMSON PULLS D



OWN THE PILLARS

Samson Pulls Down the Pillars

tines be upon thee." But Samson broke off the ropes like pieces of thread.

One would really think that by this time Samson would know Delilah did not love him and that she was plotting against him.

But when Samson visited Delilah again, she urged him to tell her the secret of his great strength; and he told her, "If thou weavest the seven locks of my head with the web [upright loom]." This Delilah did. She wove his long hair into a loom and fastened it with a pin. Again Delilah wakened him from his sleep and told him the Philistines were after him, but Samson pulled the posts of the loom out of the ground and was freed.

Delilah could not rest until she learned Samson's weakness. She wanted the money that had been promised her when she discovered his secret.

Again and again she pleaded with him to tell her. "How canst thou say, I love thee, when thy heart is not with me?" [Meaning the knowledge of his secret.]

And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death; that he told her. . . . There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb; if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man. (Judges 16:16,17.)

Delilah knew that Samson had finally told her the truth. So she sent for the lords of the Philistines, and they brought her the money they had promised.

After Samson was asleep, Delilah had a man shave the locks from Samson's head. Then she said, "The Philistines are upon thee, Samson!" He awoke from his sleep and said, "I will go out as at other times before, and shake myself." But he could not, for the Lord had departed from him.

The Philistines seized Samson and put out his eyes. Then they took him to Gaza and bound him with fetters of brass and made him turn a heavy millstone to grind grain in the prison house.

Sometime later, lords of the Philistines gathered together to offer a sacrifice to Dagon, their god. They rejoiced because they had Samson as their prisoner. And while they were feasting and making merry they said, "Call for Samson out of the prison house." And they put him between the pillars that helped to support the roof. What a pitiful sight he must have made, in chains, groping his way along, with his long shaggy hair and beard, for he had not been shaved while he was in prison!

son! The Philistines must have forgotten that his great strength lay in his long hair, or perhaps they thought that if he was in prison they had no need to fear. They made sport of him as he stood before them. And Samson said unto the lad who held him by the hand, "Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them."

The temple was filled with people; and on the flat roof were about three thousand men and women looking down into the courtyard, jeering and making fun of Samson.

And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee . . . only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

And Samson took hold of the two middle pillars upon which the house stood . . . and Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell . . . upon all the people that were therein. . . . (Judges 16:28-30.)

And Samson died with the Philistines amid the wreckage of their temple.

Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the burying-place of Manoah his father. And he judged Israel twenty years. (Judges 16:31.)

ABOUT THE PICTURE

As one studies the picture, "Samson Pulls Down the Pillars," his eyes are drawn to the central figure, Samson, who is seeking vengeance for the cruel things the Philistines have done to him. His great strength has returned with the growth of his hair, and he is able to cause the destruction of thousands of his hated enemies.

Panic is noticed in the fleeing figures of those who are trying to escape the destruction of the temple. The small boy in the foreground must be the one who led Samson to this particular place.

One is impressed with the elaborate carvings on the pillars in the temple and other evidences of luxury in the building.

REFERENCES:

Elie E. Egermeier, *Egermeier's Bible Story Book*; Warner Press, Anderson, Indiana, 1947.

J. R. Dummelow, *The One Volume Bible Commentary*; Macmillan Company, New York, N. Y., 1958.

(For Course 6, lessons of October 16 and November 6, "A Man Must Be Called of God," and "People Are Responsible for Their Own Acts"; for Course 8, lesson of September 11, "Samson, the Giant Weakling"; for Course 18, lessons of September 11 and 18, "Justice" and "Mercy"; and of general interest.) Library File Reference: SAMSON.

CH 128

CH 128



CH 129



CH 133

DRESSMAKER:

CH 132

CH 131

DPH



JOE AND MINNIE'S SECRET

A Flannelboard Story by Marie F. Felt

Have you ever had a secret—a real, honest-to-goodness, wonderful secret? Joe and Minnie did, and they loved it.

Joe and Minnie's family lived in a little house—just a two-room house with a very small kitchen and a tiny attic. Joe, Minnie, their father and mother, a little sister and a baby brother all lived in it. You might think that this house was too small for such a large family, but to these people it was wonderful; and they were very grateful to have it.

Joe and Minnie lived during pioneer days. Their father and mother had crossed the plains and come to Utah to make their home. They had lived in wagon boxes and in dugouts. Sometimes they lived with friends and neighbors. Never until now had they had a home of their very own. Would you like to know how they came to get it? [End of Scene I.]

Just up the street from where Joe and Minnie's house now stood were piles of adobe bricks and wood which once had been a house. The house had been torn down because the owners wanted to build a bigger and better one for themselves. They were not going to use the old bricks and pieces of wood in their new home; they were going to use only bright new materials. How wonderful! thought Joe and Minnie. Perhaps their father and mother would talk with these people and arrange to get these old materials. Mother and Father could then build a house for their family.

"Sure enough," said the people who were building a new home. They would be happy if Joe and Minnie and their family would haul away all of that old material. [End of Scene II.]

For Come and Learn lessons of October 9 and 16, "Neighbors Should Be Kind to Each Other"; and "We Are Learning to Be Kind, Everywhere We Go"; for Course 2, lessons of October 16 and 23, "We All Want To Be Happy" and "Helping Others Makes Everybody Happy"; for Course 4, lesson of September 9, "Working Together"; to support Family Home Evening lessons 34, 42, and 43.)



One of the neighbors was a builder. Joe and Minnie heard him tell their parents that he would build the house and they could pay him when they were able. What a wonderful neighbor and friend he was! Joe, Minnie, and their father watched the good neighbor work and helped him. [End of Scene III.]

While the house was being built, Joe thought how nice it would be if the builder could pipe the water into the house so that no one would have to carry it from the well, a bucket at a time. He talked it over with Minnie, and she agreed that this would be very helpful. Think of what it would mean to Mother and all the family if this could be done!

Before they told anyone, Joe went to the store to see if he could get pipes and equipment to bring the water into the house. He would work to pay for it, he told the man. The kind man agreed. He needed someone like Joe to help him once in a while; and as pay, Joe could have the materials he needed.

Minnie wanted to help, too. There were things that Mother and Father would need to make the new home more beautiful and comfortable. Perhaps if she could get enough work she could even buy a piano. Not far away lived Brother Jones. He had a bakery. Maybe he had some work that Minnie could do; so she went to see him. Sure enough, he did have work for her to do. [End of Scene IV.]

That night, after the younger children were in bed, Joe and Minnie told their parents about their wonderful secret and what they planned to do. They asked permission to do it. Mother and Father were both surprised and delighted. Almost before they knew it, Joe and Minnie were in their parents' arms getting the biggest hugs and most kisses they could ever remember. It was satisfying to work as a family to get the new home. They would appreciate it more because they each helped. [End of Scene V.]

As soon as the house was built, Mother told her

plans to help pay for it, too. She was a talented mother and could do many things. One morning, bright and early, four signs appeared in the front window of their new home. The signs said: "Milliner" — for Mother knew how to make hats; "Dressmaker" — for Mother knew how to make dresses; "Organ Lessons" and "Guitar Lessons" — for Mother was a musician, too. [End of Scene VI.]

Father worked hard at the department store to help make enough money to pay for the new home, too.

Even the neighbors helped to make it a lovely home. Just after the family had moved in, the neighbors brought two red plush chairs; one of them was a rocking chair. They also brought some lovely curtains for the parlor. The neighbor ladies helped to make rag rugs for the floors of the new home. When they were finished, they helped put straw under the rugs to make them soft and comfortable.

Never, in all the world, thought Joe and Minnie, was there a home as wonderful as theirs. Never had there been more fine people to help. [End of Scene VII.]

Every night, as they said their prayers, all the family thanked their Heavenly Father for His blessings and for their kind friends. How wonderful it was to have a home! [End of Scene VIII.]

How To Present the Flannelboard Story:

Characters and Props Needed for This Presentation Are:

Small house with attic. (Make simple drawing and color.) To be used in Scenes I, VI, VII. A pile of old building material, bricks and wood. (Make simple drawing and color.) Joe, standing position. (CH124.) To be used in Scenes I, II, III, V, and VII. Minnie, standing position. (CH125.) To be used in Scenes I, II, III, V, and VII.

Father, standing position. (CH126.) To be used in Scenes I, II, III, V, and VII.

Mother, holding baby brother, with little sister by her side. (CH127.) To be used in Scenes I, II, V, VI, VII. Carpenter at work. (CH128.) To be used in Scene III. Joe and plumber at work. (CH129.) To be used in Scene IV. Minnie and baker at work. (CH130.) To be used in Scene IV.

Signs mother puts in the windows: Milliner, Organ lessons, Dressmaker, Guitar lessons. (CH131.) To be used in Scene VI.

Neighbors bringing gifts. (CH132.) To be used in Scene VII.

Family kneeling in prayer. (CH133.) To be used in Scene VIII.

Order of Episodes:

SCENE I:

Scenery: Small house with attic.

Action: The family are gathered around the house and looking at it.

SCENE II:

Scenery: Outdoor scene.

Action: Joe, Minnie, Mother holding little brother and with little sister, Father, looking at bricks and wood that stand in piles.

SCENE III:

Scenery: Outdoor scene.

Action: Neighbor, a carpenter, is helping build the new house. Minnie, Joe, and Father are watching.

SCENE IV:

Scenery: Outdoor scene and indoor scene.

Action: Joe working for plumber to obtain materials for home. Minnie working for baker to help finish new home.

SCENE V:

Scenery: Indoor scene.

Action: Joe and Minnie telling parents their secret plans to help.

SCENE VI:

Scenery: Outdoor view of house.

Action: Mother looking at signs she put in the windows to help.

SCENE VII:

Scenery: Outdoor scene.

Action: Family greeting neighbors bringing gifts for the new home.

SCENE VIII:

Scenery: Indoor scene.

Action: Family kneeling in prayer thanking God for their blessings.

Library File Reference: FAMILY LIFE—WORK.

Order of Flannelboard Scenes





WHY AND WHY NOT?

WHY IS JUNIOR SUNDAY SCHOOL HELD IN THE WARDS ON QUARTERLY STAKE CONFERENCE SUNDAY?

It is recommended that Junior Sunday School be held on quarterly conference Sunday. Children are setting habits of regular attendance at Sunday School, and it is very important that the program go forward in full strength Sunday after Sunday.

Few young children attend stake conference, but their attendance at Sunday School includes almost sixty percent of the children of this age in the Church. Habit is a wonderful thing. When a child misses one session of Sunday School, it is easier to miss the next one. Continuity and review of lessons is important. There are 52 lessons in each Junior Sunday School manual; teachers will want to present each of these Gospel lessons carefully.

ZEBRA AND "MOTHER MUFF"

(Our Cover)

All children love a newborn animal. They receive satisfaction from its warm, soft fur; fun from its wiggles and wails; and they welcome its playfulness and companionship. A small kitten will stir feelings of compassion in the heart of a child. Following is the true story of one little kitten.

There was no end of excitement at Matthew's house the day Mother Cat had her new kittens. There were two: a sleek, fat, grey one and a scrawny, black-and-white striped one.

When the children knelt by the box, Matthew smoothed the fur on their backs with his finger.

"I know what I'm going to name this one. Zebra!"

After several days the children realized that Zebra didn't have a very good chance to grow and get fat. Matthew said, "Mother, Zebra isn't getting enough to eat. He's so weak the other kitten just pushes him away."

Matthew helped Matthew prepare some warm milk, and with an eyeglass he forced Zebra to take some. He continued to do this, with the help of his brothers and sisters, every day from then on, before he went to school and when he returned home.

One day Matthew looked into the storage room and turned away with tears in his eyes. "Mother,

why doesn't Zebra's mother love him? She doesn't wash him or care for him like she does the other kitten."

"I think she loves him, son; but Mother Cat does not know what to do for him."

When Matthew picked up Zebra, the kitten felt cold and lifeless. He thought it was dead.

"Mother! What can we do?" he asked in a panic.

"Give him some warm milk, wrap him up and put him by the warm air register."

After a while Zebra began to wiggle around and cry. Matthew talked to him and tried to quiet him, but the little kitten continued his squeaky, weak wail.

"He needs a mother to snuggle up to, but his mother won't have him," Matthew said.

"Yes, son, you're right. If only there were something to take Mother Cat's place."

Matthew went into the bedroom. He wanted to find something to help Zebra. He came out with an old white fur muff with a girl's face on it and put it by Zebra. Zebra crawled up on the muff and snuggled down in the soft fur. In a few minutes Matthew could hear the kitten purring. That muff became Zebra's refuge.

Matthew and his brothers and sisters called it Mother Muff, and Zebra loved it.

—Goldie B. Despain.

(For Course 1, lessons of October 2 and 16, "Pets Need Us To Be Kind to Them" and "We Are Learning To Be Kind Everywhere We Go"; for Course 2, lessons of September 18 and October 16, "We Make Friends When We Are Kind," and "We All Want To Be Happy"; to support Family Home Evening lessons 40 and 44.)

The Monthly Report

A GUIDE FOR ADMINISTRATORS



Superintendents

Directing a Sunday School is now an exacting undertaking. There were more than 2,186,000 members enrolled in Sunday School at the end of last year. There were more than 6,100 Sunday Schools, requiring some 135,000 officers and teachers.¹ Such a tremendous organization demands careful administrative planning and direction.

The ward superintendent and his assistants have the ultimate responsibility for administrative excellence of the Sunday School. The stake superintendency has an advisory responsibility to assist the ward with its problems. Both ward and stake officers are concerned with the same performance. Let us consider, then, their problems jointly.

The Sunday School monthly report form (Form 3) is prepared each month by the ward secretary. It is made in quadruplicate. Two copies go to the stake secretary (who sends one to the General Secretary), one to the bishop, and the fourth to the ward superintendent. Let us study this report together.

1. *Starting on Time.* This is the mark of a superior superintendent. If he starts on time, he can expect the whole faculty to be on time. He can expect members to be punctual in attendance. This record for every Sunday of the month is the first item on the report for Senior Sunday School, and the Junior Sunday School starting time is next.

2. *Two and One-half Minute Talks.* If the report indicates that less than two 2½-minute talks were given in Senior Sunday School each Sunday, some child has lost a golden opportunity to

learn how to express himself and bear his testimony to the truthfulness of Gospel principles. The report is one means of checking the effectiveness of 2½-minute talk assignments to the respective classes.

3. *Song practice.* The time spent in song practice often indicates the length of time spent for announcements. Song practice is the first to suffer. The chorister is said to be the most important Gospel teacher in the Sunday School. Note the report of time spent in Senior and Junior Sunday School for song practice.

4. *Ward or Branch Membership Attendance.* Unless Form 3 is kept accurately by the secretary, it loses its comparative value. This means that every ward in the stake should be reported on the same basis, as follows:

Did the secretary check the ward membership figures with the ward or branch clerk this month? From the ward records can be obtained the number of children under three years of age. Be sure the report indicates this number. Enter it in two places on Form 3. Column 10 must equal or exceed (for all courses when totaled, together with the cradle roll) the ward or branch membership. This total tells you whether or not you are accounting for all members of the ward and those who regularly attend Sunday School, but are not members of the ward. If Columns 16 and 17 show a movement of "potential" members to "active" and a reduction in those continuously absent, this is a healthy condition. These columns sound the

"alarm" for ward council action.

5. *Prayer Meeting Attendance.* Attendance at prayer meeting is increasing in the Church. In 1965 it passed 53%. This is still too low. One test of dedication to the assignment of teaching a Sunday School class is regular, punctual attendance at prayer meeting. Be certain that a humble, inspirational experience is in store for every teacher who attends. Watch the percentage. Under stimulation it should move up.

6. *Concert Recitation Talks.* When less than two concert recitation talks are given, accompanied by the recitations, someone has failed to give a group of students a memorable experience. Watch the monthly report for this item. You can insure full performance by making assignments two months in advance, as outlined in *The Instructor*.

7. *Minute Book.* The secretary will let you see the minute book any time you ask. She always notes on Form 3 whether it is up to date.

8. *Weekly Superintendent's Planning Meeting.* The monthly report usually can be available for the first planning meeting of the month; if not, for the second. By comparison with the previous report a check may be taken showing gains made and spots for needed improvement. The secretary thus becomes indispensable in the operation of an efficient Sunday School. The Sunday School monthly report (Form 3) is a first step in polishing the administrative procedures of the Sunday School.

—Superintendent
Lynn S. Richards.

¹The 1965 Annual Statistical Report shows the following figures: individual Sunday Schools: 6,136; required officers and teachers: 134,739.

Memorized Recitations

For October Fast Sunday

Scriptures listed below should be recited in unison by students from Courses 10 and 18 during the Sunday School worship service of October 2, 1966. The scriptures should be memorized by students of the respective classes during the months of August and September.

COURSE 10:

(This scripture informs that the Holy Ghost, the Comforter, will be our teacher and guide and bring all things to our remembrance.)

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall

teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

—John 14:26.

COURSE 18:

(This scripture tells us that the Lord's wisdom and works are far greater than those of even the wise men among mortals.)

"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

—Isaiah 29:14.

Answers to Your Questions

Teacher Trainer Graduate Exercises

Q. *May a graduation exercise for teacher training students be held during sacrament meeting?*

—Bolton Branch, England

A. Teacher training classes conducted by the Sunday School in wards and branches are held under the direction of the bishop or branch president. These officers call ward and branch members to attend the teacher training class. The teacher of the class is also chosen by the bishop or branch president. The class is then included as one of the Sunday School courses, and the teacher is a member of the Sunday School faculty.

At the completion of the course it is recommended that a certifi-

cate of graduation be presented to each student who has attended 20 of the 27 regular class meetings. Suggested topics to be presented on a graduation program are: "Every Person's Life Is at Stake During Mortality," and "A Teacher Is Partly Responsible For It" (as outlined in chapter 26 of the text *Teaching the Gospel*, and the theme, "My Responsibilities as a Teacher in the Priesthood Quorums or the Auxiliary Organizations of the Church" (given by five students, 2½ minutes each).

The program in the ward would be presided over by the bishop; if held in the stake, the stake president presides. The graduates are to be used in priesthood and auxiliary organizations of the ward or branch.

COMING EVENTS	
Sept. 18, 1966	Budget Fund Sunday
• • •	
Sept. 25, 1966	Begin
	Teacher-training Class
• • •	
Sept. 30, 1966	Sunday School Institute
• • •	
Sept. 30-Oct. 2, 1966	Semi-annual
	General Conference
• • •	
Oct. 2, 1966	Semi-annual
	Sunday School Conference and Superintendents' Sessions

Bishops who desire to hold graduation programs during sacrament meetings rather than at some other time should be familiar with the *General Handbook of Instructions No. 19*. It suggests that sacrament meetings are for the entire membership of the ward, including children, and are not to be turned over to any auxiliary organization. A sacrament meeting is under the direction of the bishop or branch president; if bishops or branch presidents decide to hold a teacher training graduation program during sacrament meeting, we suggest it be exclusively under their direction, and that the program have in mind all the members of the ward, including children.

—General Superintendency.

I bear testimony that you cannot sink farther than the light and sweeping intelligence of Jesus Christ can reach. I bear testimony that as long as there is one spark of the will to repent and reach, *He is there*. He did not just descend to your condition; He descended *below* it, "that He might be in all and through all things, the light of truth." (Doctrine and Covenants 88:6.)

—Truman G. Madsen.*

*Speeches of The Year, *The Commanding Image of Christ*, November 16, 1965. Extension Publications, Brigham Young University. Reprinted by permission.

TRAIN UP A CHILD

by Elaine Harris*

(with an introduction and conclusion by Addie L. Swapp)

How do three-year-olds learn? Sister Harris asked herself that question when she found that the children in her class were not getting the real message of the lessons. She knew that something was definitely wrong with her teaching, and she resolved that she would try to teach in such a way that the children would want to come to Sunday School. She worried that Johnny might not want to come back.

As three-year-old Johnny left the nursery class in Sunday School, his mother asked him: "Well, Johnny, what did you learn today?"

"Uh—uh—um—um. I don't know. I can't remember. I forgot."

As Johnny's mother looked at me, I could read the expression on her face. What are you teaching my boy in Sunday School? Why does he forget what the lesson is about even before he leaves the classroom?

As I bade Johnny and his mother goodbye, I began to examine my position as a teacher. The fact that I was not "getting through" to these children was a shock to me. I had studied and prepared the lesson; I had prayed; and I had tried to make the lesson interesting by using visual aids.

Yet somehow I had failed to reach these young children. As I thought back to the class, I remembered that as I was telling the children they should be kind to their friends, Johnny had said: "Guess what, teacher? I saw a cowboy show last night." If Johnny was thinking about a cowboy show as I was telling him to be kind to his friends, something was wrong with my teaching.

I felt strongly my responsibility in teaching Sunday School, because of an incident that had been indelibly impressed upon my mind as a teen-ager. A young man in his early twenties had been convicted of murder and was to be executed for his crime. The newspapers were full of his story, and I followed the details very closely. Just before the young man was

executed, he made this statement: "If I had had the chance to go to Sunday School when I was a boy, I would not be ending my life in this shameful way." After reading that statement, I hoped that some day I would have the opportunity to teach Sunday School. If I did have, I resolved that I would try to teach in such a way that the children would want to come back each Sunday.

Now I was worried that Johnny might not come back. If his mother felt that he was not learning anything, she might think that Sunday School was a waste of time and keep him home. Then as Johnny grew older, instead of attending Sunday School, he might be out on the street, associating with the wrong boys. And then—well, I hated to think what might become of Johnny.

Somehow I had to teach Johnny something he would remember—something that would influence him for good.

As a first step, I prayed fervently that God would help me find a way to reach Johnny. I prayed more sincerely than I have ever prayed in my life, and just as surely as I write these words, our Father heard and answered my prayer.

The lesson for the following Sunday was: "We Are Kind to Pets and Other Animals." The inspired answer to my prayer told me that I should not merely tell the children to be kind to animals, I should actually bring a real, live animal to class. Then the children could actually experience being kind to an animal. I found a cute little puppy in our neighborhood that was just the animal to serve such a purpose. He was soft and cuddly, had friendly eyes, and a waggly tail. The children would love him. I took him to Sunday School in a ventilated box and hid him in a cupboard until he was needed. The puppy was very quiet and good.

"Children, this morning I have a surprise for you. We are going to learn to be kind to animals, and so I brought this puppy."

When the children saw the puppy, they shrieked

*Elaine Harris has taught in Sunday School, Primary, and MIA. She has served two missions in Sugar House (Utah) Stake. She attended the University of Utah and now teaches swimming at Deseret Gym. She has been Intermediates junior and senior synchronized swimming solo champion. Sister Harris was born in Salt Lake City, and is a member of Lincoln Ward, Granite (Utah) Stake.



Art by Dale Kilbourn.

Teacher Improvement Lesson for October

They have purposes of their own. If an adult is to understand them, he must enter their world and see it through their curious eyes.

Much of the adults' success in guiding children toward approved behavior depends on their making suggestions from the child's point of view. The teacher should be curious to discover why she has failed to understand him better.

*It is important that every teacher of Course 1 evaluate her teaching. How is each child responding? She can better do this after reading from the manual, *A GOSPEL OF LOVE*, the following: (1) Message to Teacher, page 6; (2) Guidance Principles and Practices, page 11; (3) Experiencing a Gospel of Love, pages 22, 24-26.*

The administrative officers of the Sunday School have a part in helping Sister Harris to feel success in her teaching:

Does the physical setup contribute to the kind of experiences that three-year-old children should be having in Sunday School? Is the classroom as large as possible and made comfortable with carpet or rugs, etc.

Small children may be more comfortable sitting on the floor near the teacher while the lesson is being presented. It is necessary that they be near the "picture" which really tells the story as the teacher talks about it. It is recommended that there be not more than eight children in a group.

'See Ruth Strang, *An Introduction to Child Study*, The Macmillan Company, New York, N.Y.; pages 178-184. Also, James L. Hymes, Jr., *The Child Under Six*, pages 117-125.

TRIXIE

*A puppy that's warm and happy and gay
And jumps around in the yard at play
Is "Trixie."*

*She sits up when she gets her food
And wags her tail and is never rude.
A puppy that comes when her master calls
And runs so fast she almost falls
Is "Trixie."*

*A puppy that lies at the foot of the bed
And knows she's loved by her master, Ted,
Is "Trixie."*

—Raymond K. Evans.

• • •
Children see things from a different point of view.

Library File Reference: TEACHERS AND TEACHING.

Our Worshipful Hymn Practice

Senior Sunday School Hymn for the Month of October



HYMN: "Come, Thou Fount of Every Blessing"; author, Robert Robinson; composer, John Wyeth; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 70.

This is a delightful hymn, addressed to the throne of grace in elevated poetic language and accompanied by happy strains of melody. It is very easy to sing—lines one, two, and four being identical, and the range of the melody being just one octave.

John Wyeth (1770-1858) was an experienced composer of hymn-tunes who published a collection of his own writings in 1810.

To the Chorister and Organist:

This music has a gentle lilt and should be taken *not too fast* for two special reasons. First, do not be misled into a rollicking tempo by the simplicity of the first two lines: it is the third line which must determine the correct tempo, and this need not be rushed. So take a gentle tempo, singing everything *legato*. This will produce the proper worshipful, prayerful style. Observe the recommended tempo indication of about one beat per second. We recommend this tempo especially to the few "runaway choristers" who are still with us. In tempo, the suitable one is neither too fast nor too slow. It is like the "golden mean."

The second reason for holding a moderate tempo in this hymn is the compressed quality of the poetic text. If we are driven to sing it too fast, then the rich quality of the words cannot be thoughtfully considered. We do not wish just to rattle off the words; rather, we wish to give them meaning and understanding, so that they may touch our hearts and our lives. This is the "how" in the method of worshipful singing. We can readily understand that a musical chorister may put most of his attention to the music. But this is a fault. The desired chorister is no mere musician, no mere leader in music, but rather a leader in our worship, of which the music is only a part.

To be sure, both words and music are important in a hymn, but in this present hymn, the message seems of far greater importance than the music. The words are greater in quality and richer in aesthetic and spiritual interest. They offer a prayer of beautiful thoughts before the throne of grace.

For example: Who is the fountain of all our blessings? It is God who showers down upon His children everything we have and are, and who "giveth to all men liberally." What does the poet mean

by "tune my heart to sing thy grace"? When we say grace at the table, it means to ask God's blessings upon the food. But the poet means that we sing asking the Father for His favor, His blessing, and His forgiveness of our shortcomings. We have been asked to be perfect, and we fall short of perfection; we have been asked to love our enemies, and we fail in this endeavor. Therefore, in the prayers that we sing together, in our worshiping hymns, we do well to bespeak our Heavenly Father's favor and mercy upon us.

While these words do not achieve the excellence of a sonnet, the highest form in poetry, they come very close to it in their expression of worship.

The people will know the tune in one minute, if we ask them to hum along softly while the organist plays it once through. But the text, which is the real hymn itself, will repay richly our continued consideration of its message, binding it to our hearts and weaving it into the quality of our lives.

Thus may we worship during the hymn practice period.

Organists will find the bass part very difficult to play on the pedals. They are at liberty to play this hymn without pedals.

—Alexander Schreiner.

Junior Sunday School Hymn for the Month of October

HYMN: "The Golden Plates"; author, Rose Thomas Graham; composer, J. Spencer Cornwall; *The Children Sing*, No. 68.

Junior Sunday School children are given a background of the origin of the Book of Mormon in the manual, *Living Our Religion*, Part

1. Lesson 26 of this manual has many appropriate thoughts for introducing the song. Let us use a different thought each Sunday and have a copy of the Book of Mormon for the children to see. The terms, "plates" and "records" should be explained.

To the Chorister:

New choristers should study the music carefully before singing it. This song is unusual in that there are some phrases which are very much alike, though not identical.

It is interesting to note that measures one and seven have one-

syllable words (plates, lay, he) each sung by two eighth notes. In measures two and six, there is a slur on the first and third counts of each measure.

The song should be sung at a moderate tempo, a natural breathing place being at the end of each two-measure phrase. Observe that the words should be sung "articulately."

Because of the various intervals in the song, it is suggested the melody be taught by the phrase method. Teach both verses. Children like to sing the song for the message it gives as well as for the music.

To the Organist:

After the chorister has taught the song without accompaniment, the organist may play the top line (melody) and the left hand together. After playing it this way several times, she may play the accompaniment as written, keeping in mind that the right hand should be played *legato* and that there should be a good balance between the two hands. The accompaniment should never be heard above the singers.

"Cavatina" by J. Raff is an instrumental selection that may be

used as a prelude or a postlude. It is found in the supplementary book entitled *Preludes, Offertories, Postludes*, selected and arranged by John W. Schaum.

This number has a beautiful melody, and if the phrasing marks are observed in both hands as well as the fingering and pedal marks, it will be inspirational to those who hear it. For the worship service, it is wise never to play as loud as the markings indicate. The *crescendo* markings are effective, but it is well to avoid playing as loud as suggested.

—Florence S. Allen.

October Sacrament Gems

SENIOR SUNDAY SCHOOL

Jesus said: "... And if ye shall always do these things blessed are ye, for ye are built upon my rock."¹³

¹³ Nephi 18:12.

JUNIOR SUNDAY SCHOOL

Jesus said: "... See that ye do all things in worthiness. . ."¹⁴

¹⁴ Mormon 9:29.

Organ Music To Accompany October Sacrament Gems

Darwin K. Wolford

The Deseret Sunday School Union

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The history of ancient peoples should be exciting to us. It is to these Italian converts whose rich heritage includes . . .

LEGIONS OF ROMANS

by Marie Marazzi*

On January 7, 1940, my mother and I joined The Church of Jesus Christ of Latter-day Saints and became members of Manhattan Ward, New York Stake. We were both born in Rome, Italy, and are descendants of a long line of Romans.

The Temple: A Starting Point

I soon learned about the importance of genealogical work. I also learned that Italian genealogical records were few compared with those of some other countries.

Since it was war time and I could not go to Italy to do research, I decided to prepare myself by going through the temple. I wanted to be ready to do the necessary temple ordinances for my ancestors when the way opened. I also decided to learn all I could about genealogical research.

Because of my knowledge of Italian I was asked to help compile a list of books in the New York Public Library. From this work I learned what Italian records were available at this library.

In our ward there were two people who were a great inspiration to me—our stake president, Howard S. Bennion, and his wife, Marian. President Bennion did genealogical work continually. It was amazing to me to learn how much he had done, and it was inspiring to see their records.

During this period I gathered all the information I could about my family from my parents and from relatives in Italy. I then arranged to have the temple ordinances performed.

(For Course 6, lesson of August 14, "Our Privileges and Opportunities in the Temples"; for Course 18, lesson of October 30, "Progress"; for Course 20, lessons of October 2 to 16, "Picking a Starting Task," "Research by Members Who Are First and Second Generation," and "Engaging a Genealogist To Make Searches"; to support Family Home Evening lessons 31 and 41; and of general interest.)

*Marie Marazzi was born in Rome, Italy, but has lived in the New York City area for a number of years. She first heard the Gospel on a tour of Temple Schools, and her mother joined the Church some time later. She is the Desert Lava Church News representative for Manhattan Ward, New York Stake, and has served in a number of ward and stake assignments in Sunday School and MIA. She attended College of the City of New York.

Art by Ron Wilkinson.

I wrote to the priest in the town where my paternal grandfather was born. I was thrilled a few weeks later to receive from him four family groups of my people. I wrote him for more family groups, but he advised me that earlier records had been sent to the Vatican Archives.

By that time all communication with Italy had stopped because of the war, so I could not contact my relatives or other sources. This taught me that time is of the essence in doing genealogical research.

One Cousin Located among Eight Million People

My mother had some "lost" relatives here in America. She asked me to find one particular cousin because she felt he could help us. I checked all five borough phone books in New York City, talked to all those with the same surname, but was unable to locate him.

It was at this time I decided that since I could not contact Italian sources of genealogical records, I would spend one night a week at the main Public Library. It has phone books of all the states, cities, and towns in the United States. I wanted to find our family surnames, particularly that of our cousin. I found many with the same surnames. I wrote them, giving background information about my family. I received wonderful replies, but none of these people were from our branch of the family.

One night while visiting a family in our ward, I mentioned that we were trying to locate our cousin. The husband worked in a bank. He volunteered to check their records for the name. He found a record having the same name and gave us the address and phone number. It was our cousin. He lived right in our neighborhood. I had been unable to find him because he had an unlisted phone number. It is inspiring to see how the Lord guides us—we found our cousin among eight million people in New York City!

Records from Italy

At a special genealogical meeting in our ward the guest speaker was an authority on genealogy from the New York Public Library. He informed me that Italy had very few printed family histories, that most of Italy's published genealogical books were on heraldry. This discouraged me.

Later my mother and I made arrangements with an Italian Genealogical Society to research her paternal line. We explained carefully that we wanted the family groups on our direct line and were not interested in heraldry.

After three years and much writing back and forth they sent us a beautifully bound book consisting of three parts:

(1) Certified church records in Latin of some of our ancestors.

(2) Certified copies of birth, marriage, and death records of my mother's immediate family from the Bureau of Vital Statistics in Rome. (We had given them this information, so they just sent us certified copies.)

(3) Famous people and a city with the same surname.

We were disappointed because the Italian Genealogical Society had not sent us what we asked for. At the same time, however, we found so much information in the book that it was not a total loss.

Engaging a Researcher

One Sunday morning in Sunday School we were introduced to a visitor with an Italian surname. This man advised us that the Genealogical Society in Salt Lake City now had a genealogist in Europe who was tracing Italian lines. I contacted the Society and made arrangements to have this genealogist do our research work.

After some months we received our first report. It was an inspiring experience. From this report I learned that in Italy there are many records available for general research. There are parish records, Bishop's Transcripts, Vatican Archives, church census records, National Bureau of Vital Statistics, and other sources. These records are very detailed on family statistics.

Meeting Some Ancestors

More reports arrived. We received many family groups. One thing that thrilled us especially was that we found we had a French line and a Spanish line. In the French line there was a great-grandfather who was in charge of shipping for France while his brother was the French Consul in Rome.

In the Spanish line my mother's 5th great-grandfather was Ferdinand Rodriguez de Monroy e Zuniga, a member of a great and noble family.

It is very exciting to be a first generation Church member. In doing genealogy work I found two things to be very important: (1) To use time wisely, and (2) To get to the records as soon as possible because circumstances may prevent it, if delayed.

I am grateful to the Lord for opening the way for us to do our research work. I feel I can never be thankful enough. It is a rare privilege to do this work; and with the Prophet Joseph Smith, I believe that seeking after our dead is our greatest responsibility.



BLOCH.

"... They that be whole need not a physician, but they that are sick." (Matthew 9:12.)

HOPE FOR THE HOPELESS

by Neal A. Maxwell*

Sometimes when we emphasize that, in a sense, he who has broken any divine law has broken all divine laws, in that he needs to "apply the atoning blood of Christ," we fail to perceive that the wrongdoer can become genuinely despondent about the prospects of ever being forgiven. While wallowing in deep despair, true repentance is impossible. The feeling of futility can render one powerless to further resist the adversary; it can blur the vital difference between understanding the possibility of forgiveness for the sinner, while rejecting the sinful act.

No Man's Land

Such futility and misery are not only bad but usually are unproductive. The Book of Mormon reminds us that Satan "... seeketh that all men might be miserable like unto himself." (2 Nephi 2:27.) Under certain circumstances, misery can create a climate that facilitates repentance or improved behavior. But there is a difference between the kind of sorrow that "worketh repentance" and the worldly sorrow that "worketh death." It is, the Book of Mormon reminds us, "the sorrowing of the damned"

(For Course 10, lesson of August 28, "He That Was Lost"; for Course 14, lesson of October 9, "They Crucified Him"; for Course 18, lessons of September 14 and 25, December lesson, "Magnanimity"; for Course 24, lesson of October 10, "An Eternal Perspective of Life"; for Course 26, October lessons on "Daniel's Prophet-statesmen of the Babylonian Captivity"; to support Family Home Evening lesson 46; and of general interest.)

that describes those who can no longer take pleasure in sin, but who cannot fully repent, either. Such individuals are trapped in a kind of "no man's land." The Gospel is designed to smash through this spell of hopelessness.

The Lord told erring ancient Israel that if they truly repented, "though your sins be as scarlet, they shall be as white as snow"; and that, then, the Lord "will not remember thy sins." (Isaiah 1:18, 43:25.)

The Final Determiner

Jesus, the Great Physician, came to heal the spiritually sick among us: "... They that be whole need not a physician, but they that are sick." (Matthew 9:12.)

If one can accept God as loving, caring, full of forgiveness, as well as justice—and that He is perfect in each of these attributes—then it must be remembered that the Father is the Final Determiner as to who shall enter His kingdom; He is the Gate-keeper, "and he employeth no servant there." (2 Nephi 9:41.) Divine forgiveness is possible, even though men do not forgive one another. If one has the justified assurance that God has forgiven him, he can forgive himself and outlast any unforgiving attitudes of those about him.

The interrelationship of faith, hope, and charity in the scriptures is more than an accidental juxtaposition of three words. The Book of Mormon states,

... How is it that ye can attain unto faith, save ye shall have hope? And what is it that ye shall hope for? Behold I say unto you that ye shall have hope through the atonement of Christ. . . . (Moroni 7: 40, 41.)

Hope, as a "trust or expectation," of necessity relates to faith and love. A failure of hope can mean a failure of faith—faith in oneself or in God. "For we are saved by hope," as Paul preached. (See Romans 8:24.) Believing in or loving oneself is a key to believing in or loving God, life, and others. Thus, "... men are, that they might have joy" (2 Nephi 2:25); but "might" implies self-effort to adopt attitudes that are conducive to joy.

Begin with One Step

It is important that we not minimize the gravity of sin or give gushy, casual reassurance too quickly. However, if one who is beset with the feeling of hopelessness reflects on his situation, it should be clear to him that the earliest he can ever begin to change is right now, and the only place from which it is ever

*Neal A. Maxwell is former bishop of the University 6th Ward at the University of Utah. Currently he is a member of the YMMA general board, and served in the Central Mission 1947-1948. He is vice president for Public Affairs at the University of Utah, where he earned a master's degree in political science (1961). He married Colleen Hinckley. They have four children and are members of Monument Park 2nd Ward, Monument Park (Utah) Stake.

possible to begin is right *here*. However long the road back may seem, the journey begins with the first step.

Sometimes we let our moods maul our faith, and a mood of hopelessness can ensnare one and prevent him from starting the journey back. Major sin can destroy an individual quickly, but a sustained feeling of hopelessness can cause slow spiritual suicide with the same ultimate result.

The scriptures abound in authentic examples of men and women who fought their way free of the chains of circumstances and moods of hopelessness. Each of them had the courage to hope, the strength

to change, the faith to be forgiven and to accept such forgiveness.

Jesus' atonement was not a limited atonement:

And he cometh into the world that he may save all men if they will hearken unto his voice. . . . (2 Nephi 9:21)

With immortality assured by Jesus' atonement, and full forgiveness made possible by the same divine act, there is no justifiable basis for ultimate unhappiness. Neither, then, is there a real basis for daily despair. After all, as a wise man observed, "Joy is the serious business of heaven."

Library File Reference: FORGIVENESS.

THE MAGIC OF A CALL

by Kendra Smith*

The Sunday School must stand in America's first line of defense to protect and teach the misguided and neglected young people who are thieving, robbing, and engaging in numerous other criminal activities.

This statement was made by J. Edgar Hoover in remarks directed to all men and women who teach Sunday School classes.

No one will deny the fact that an infant just born into this world needs constant physical care and attention in order to attain its full physical stature. There is no substitute in the world for a mother's T.L.C. or "tender lovin' care" whereby she provides necessary food and clothing, not to mention an atmosphere of love surrounding the precious baby.

These things are essential—but what of the spiritual growth of this child? Will he remain an infant spiritually? If not, where is he to get his spiritual food? Our Father in heaven, in His wisdom, has organized the Sunday School for His children whereby they may be fed spiritually.

I know for a fact that had it not been for the Sunday School program, I would not be speaking to you this afternoon. I feel very strongly that the Sunday School has done much to influence my life by making it happier and more complete.

I am truly grateful for the calling that came to my mother a number of years ago to teach a Junior Sunday School class. Until that time we had rarely attended Church; but, believe me, with her teaching job we attended every Sunday!

(For Course 18, lessons of August 7 and September 4, "Happiness" and "Peace"; for Course 24, lessons of September 25 and October 23, "The Ideal for Youth" and "An Eternal Perspective of Life"; to support Family Home Evening lessons 31, 40, and 44; and of general interest.)

*Kendra Smith will be a sophomore at Tustin (California) High School this fall. She is a member of the Tustin Ward, Santa Ana Stake. She expressed these thoughts at a stake conference meeting January 23, 1966.

I feel that I have gained so much from being a member of the Church, and I know that what has happened to me in the past two years has had much to do with that calling to teach. I could not help thinking this when my sisters and I walked into the sealing room in the Los Angeles Temple recently to be sealed to our parents for time and all eternity.

Our life on this earth is one of constant self-discipline. Our obedience to the laws of the land as well as our ability to get along with others is based on this same self-discipline. And what better place to learn this than in Sunday School?

I will admit that it was not easy to give up those Sunday picnics or to watch friends head for the beach or to the movies on a beautiful Sabbath day; but soon I began to realize that I would not trade the joy of obeying the Lord's commandments for all the pleasures that before had seemed so tempting to me. My regular attendance began to discipline my thoughts so that it became easier and easier to make the right decisions.



KENDRA SMITH

The most rewarding experiences of my entire life have been directly connected with Sunday School participation. I would challenge anyone to find any greater thrill than that of bringing friends into this wonderful Church so that they too may share in the blessings we are now enjoying. I have had the privilege of bringing two of my closest friends into the Church, and am now working with a third.

The Sunday School program does much to improve our lives—and the biggest room in the world is the room for improvement.

Library File Reference: SUNDAY SCHOOL.

As discoveries and inventions have freed man from toil and hardships and given him leisure time and luxuries, so the truths of the Gospel of Jesus Christ make the believer free.

And ye shall know the truth, and the truth shall make you free. (John 8:32.)

This statement provokes serious thought when we realize that the right to be free is being challenged in the world today. Is the tremendous effort expended for the cause of freedom—time, money, energy, and talent—in harmony with John's concept? Is it possible to purchase freedom? Must mankind die to maintain it? Or does a knowledge of truth, when properly applied, make us free?

Define truth as unchanging, universal law and significance is added, and a practical application becomes possible. For example, a falling object is drawn toward the earth in obedience to an unchanging law. The constance of this action is symbolized in a mathematical formula and is commonly known as the law of gravity. The entire universe is controlled by and responds to these kinds of basic laws. As these unchanging laws are discovered, they are accepted as truths and become steppingstones in the progress of mankind. From this point of view it seems apparent that knowing and applying truth will make us free.

Truth Frees Man in Many Ways

To illustrate this concept in a practical way, consider early pioneer life and the simple, household chore of washing the family's clothes. The father of the family packed water from the spring and chopped firewood for heating it. Younger members of the household gathered chips of wood from the chopping area to be used in the stove when the fire needed accelerating. Mother stood at the washtub scrubbing clothes on a washboard by hand. The entire family was engaged in such tasks throughout the entire day.

Contrast this with the modern home. One member of the family can complete an entire family wash by simply placing the clothes in an automatic machine, adding soap, setting the dial, and removing the clothes after the washing and drying cycles have been completed. In fact, if a child in this day were sent for "chips," probably he would go to the corner store and buy potato chips to eat. He would

(For Course 18, lessons of October 9 and 30, "Freedom" and "Progress"; for Course 28, lesson of October 16, "Revelation"; to support Family Home Evening lessons 31 and 40; and of general interest.)

LaVerd John is a member of the Ben Lomond (Utah) Stake high council. Professionally, he is psychologist for Weber County School District. He earned a B.S. degree from University of Utah (1949); and M.S. and Ed.D. degrees from Utah State University (1953 and 1960). He married Flora Hall; they have a son and two daughters.



KNOW THE TRUTH AND BE FREE



Photos by H. Armstrong Roberts.

by LaVerd John*

be completely unaware of the different meaning the same assignment had for his pioneer counterpart.

Why are modern families free from the toil of the pioneer washday? The obvious answer is that basic truths discovered and applied have freed us from this kind of labor.

Consider transportation, which has evolved from horse and buggy to jet propulsion in a very short period of time. Freedom to travel at supersonic speeds and to escape the confines of earth has resulted from the discovery and application of specific basic truths. The principle of jet propulsion, displayed in the action of an unrestrained balloon as it deflates, has always existed. Recently it has been designed into the engines which power our vehicles. Knowledge and application of propulsion truth has made us free to travel in a tremendously expanded sphere.

Likewise, an understanding of truths pertaining to the basic inner drives and needs which arouse, sustain, and direct human behavior, has helped to free disturbed individuals from the bonds of anxiety and frustration.

The Keys Which Free Us

Where and how should we search for more truth in the universe? Does the physical or social scientist hold the keys which unlock all doors to truth? From what source does truth come?

The Doctrine and Covenants tells us that Jesus Christ is "the light of truth; which truth shineth. This is the light of Christ. . . .

Which light proceedeth forth from the presence of God to fill the immensity of space—the light which is in all things, which giveth life to all things, which is the law by which all things are governed. . . . (Doctrine and Covenants 88:6-7, 12-13.)

Thus, the truths discovered by such men as Sir Isaac Newton, Thomas Edison, and Albert Einstein were actually revealed to them through the Light of Christ.¹ Such revealed truths have done much to free mankind from the slavery of ignorance and have extended the scope of his understanding of the universe.

In like manner, truths pertaining to the relationship of mankind to God, the Eternal Father, have been revealed through the mission of Jesus Christ and made comprehendable through the power of the Holy Ghost.

The inquiring mind can see that the truths of the Gospel of Jesus Christ make the believer free.

¹See Joseph Fielding Smith, *Doctrines of Salvation*, Vol. 1; page 53. See also *Doctrine and Covenants* 84:45-46.

To know that God the Eternal Father ". . . is a personal being, possessing a definite form, with bodily parts and spiritual passions [and that] Jesus Christ, who was with the Father in spirit before coming to dwell in the flesh, and through whom the worlds were made, lived among men as a man, with all the physical characteristics of a human being."² are truths which give purpose to life and free all who believe from the mysteries surrounding the origin of man.

Those who understand the truth of the atonement and the resurrection of the Saviour are free from the mysteries and doubts surrounding the ultimate destiny of man. They know that by obedience to truth man becomes free to progress eternally and know the glorious blessings of eternal life.

Those who accept the truths pertaining to temple marriage and who are sealed by the holy priesthood for time and all eternity can become free from the unwanted separation which is promised those who are married only until death parts them.

That Great Difference Between God and Man

To know that God the Eternal Father knows all truth and acts in accordance with it explains why He is the same yesterday, today, and forever. All that He does is in keeping with the unchanging truths of the universe. The same attributes are found in His Son, Jesus Christ, who is "full of grace and truth." (John 1:14.)

Is it possible that one of the great differences between God and man is God's greater knowledge of truth? Is it through this greater knowledge of truth that He is free to create worlds and control the universe? Is this why the glory of God is intelligence? It seems that this must be true.

Therefore, man should strive all his days to increase his intelligence by learning the truths of the universe, with a full realization that the Gospel of Jesus Christ embraces all truth wherever it may be found. As man gains a knowledge of truth, he should teach it to his fellowmen because the teacher of truth gives to his student knowledge of the greatest gift of all: eternal life.

By obedience to Gospel truths man may become free from the chains of death and return to dwell in the glorious freedom of the celestial kingdom. Surely, to know the truth is all-important, for "the truth shall make you free."

²James E. Talmage, *The Articles of Faith*; pages 41, 42. Library File Reference: TRUTH.

The honest seeker after truth should develop a genuine love for both . . .

by Gerrit de Jong, Jr.

REAL SCIENCE and TRUE RELIGION



In these days science plays an increasingly important role in our lives. Every day we make use of devices—radio, automobile, refrigerator—which have been created by application of the results of scientific research. Every grade in the public school, from first to twelfth, gives instruction in science. Our young people especially evince such an intense interest in scientific affairs that they refuse to put it aside, even if what they learn in the name of

science seems to conflict with other teachings, including those of religion.

Antagonism Between Science and Religion

All of us, whether we are enthusiastic about religion or not, are trained to be scientific. It is through us that the Restored Gospel comes in contact with the scientific world. As a result of this contact, many persons conclude that science and religion are fundamentally antagonistic to each other. Not infrequently we hear reference to the struggles and discrepancies between science and re-

(For Course 18, lesson of October 30, "Progress"; for Course 24, lessons of August 28 and October 2, "Nature and Meaning of Education" and "An Eternal Perspective of Life"; to support Family Home Evening lesson 31; and of general interest.)

ligion as if these were established and generally accepted facts. Nothing could be farther from the truth. There is no intrinsic disagreement between science and religion. Indeed, there cannot be any fundamental inconsistency between science and religion. However, we must consider *real* science on the one hand, and *true* religion on the other.

Real science—the only kind that could well be called science—is the truth, or at least man's honest attempt to get at the truth. True religion—the only kind worthy of the name of religion—is the truth, as thousands who have been touched by its beneficial influence and elevating spirit are glad to testify.

It is inconceivable that truth should be at variance with truth. Yet it is obvious that many immature theories of workers in various fields of science do clash with theology; just as many unwarranted ideas of individuals interested in religion, and who take it upon themselves to champion its cause, do not square with science. But when these two types of philosophizing concern themselves with the basic facts and principles in their respective fields, the apparent conflict disappears.

Truth Is Truth

Many individuals and organized groups adhere to faulty ways of reasoning which only add to the confusion that often exists when we attempt to harmonize science and religion. It is frequently taken for granted that a person must either choose to believe in science and disregard religion, or to believe in religion and deny science. This argument is apparently based on the assumption that science and religion are incompatible. This assumption is at once unnecessary and untenable. If we limit ourselves to true science and true religion, we find that instead of excluding each other, science and religion, stripped of all irrelevancies and personal interpretations, always complement each other. For truth is truth, wherever or however it is found; and the Restored Gospel of Christ certainly has a place for all truth.

When it becomes known that a respected scientist holds a certain point of view on religion, which may or may not have had to do with his specialized scientific researches, many persons are ready to regard that particular point of view as the one held by all scientists. And it will be quoted as the "point of view advanced by science."

Similarly, it is not uncommon to find that when a well-known religious leader casts doubt on a given scientific idea or thought, many persons are all too ready to believe that religious leaders generally disbelieve anything and everything brought forth in the name of science. And they will represent this denial as inherent in religious thinking.

We must guard against that type of misleading reasoning. Our young people, who meet the scientific world with great impact, and who have not yet become settled in their thinking, should have sympathetic aid in adjusting the various lines of instruction and influence that seem to be at variance with each other. We should come to understand that *religion is necessary for complete and happy living, and that science has an undeniable place in practical life.*

Sincere and Honest Search for Truth

In the processes of physical, mental, moral, and spiritual growth, problems inevitably arise. Problems come more easily and frequently to the minds of some than to others. But a person who is sincere, and willing to meet his problems squarely and honestly, has a better chance of becoming well adjusted in his thinking and of achieving genuine love for his religion than one who deliberately avoids facing such problems. A severe threat to one's spiritual and intellectual equilibrium is the attitude that honest seeking and questioning shows a lack of faith. The Church of Jesus Christ of Latter-day Saints had its origin in that very method and process of the human mind—a boy's sincere and honest search for truth.

PRS made easy

After three years of acquiring registrations and further developing the Genealogical Society's *Pedigree Referral Service* (PRS), this program is now in full operation. The service was first introduced in January, 1963, at which time all persons doing genealogical research, both members of the Church and nonmembers, were invited to register with PRS their direct ancestral surnames together with the associated localities and periods of time. Since that time, PRS participants have registered over half a million surname entries, and the PRS file is growing steadily each month as more and more persons learn of the service.

The goal of the Pedigree Referral Service is to bring together individuals who have the same ancestry and who are performing genealogical research on the same lines. After registering the surnames, localities, and periods of time from their pedigrees, persons are eligible to request searches (known as *inquiries*) in the PRS file for the names and addresses of other PRS participants who have registered similar information. Once in communication with others of the same ancestry, these individuals can perform their genealogical research cooperatively, thereby helping to prevent duplication in research.

Registering with PRS is easy. All you do is list the various surnames, localities, and periods of time from your family group records that pertain to the ancestors on your pedigree charts. From *each family group record* the following information should be extracted and entered on *worksheets* (any kind of paper—no printed form required). [See chart below.]

List only the surnames of the *Husband* and *Wife* just as directed (unless an alias, change of name, or

patronymics is involved). *Do not* list the surname of the father and mother of the Husband and Wife or the surnames of the spouses of Children. These additional surnames will be picked up automatically when you register the information from all the family group records pertaining to your pedigree. Registering with PRS is easy when you follow the steps as outlined, one family group record at a time.

Some patrons are surprised when asked to enter the localities of birth of Children under the maiden surname of the *Wife*—but it is very important to do this. By listing the localities of birth of Children under the surname of the *Wife* as well as the *Husband*, if any of the *Wife's* people lived in these localities, you may be able to get in touch with other persons working on the *Wife's* line in these localities.

When making worksheet entries for births, marriages, and deaths, if the surnames and localities are the same, the entries can be combined to save time.

PARKER Carrollton, Crrt1, Msgr 1861-1863

As you register, set aside all family group records that pertain to ancestors who fall under the research jurisdiction of any *family organizations*. The surnames, localities, and periods of time from these sheets should be registered only by the family organization's designated "PRS representative." Since all LDS Church members doing genealogical research are being asked to have complete pedigree coverage in the PRS computer file, family organizations help to avoid duplication in registrations. If there are no family organizations for your family lines, it would be wise to consider establishing a family organization before you register with PRS. The worksheets you prepare should contain the surnames, localities, and periods of time that appear on the family group records you have in your possession that concern your *direct pedigree*, EXCEPT those family group records that family organizations are working on.

A good rule of thumb is to register beginning with the families of your 4th-generation ancestors, i.e.,

(For Course 20, lessons of August 21, October 2, and November 20, "Genealogical Library and Its Use," "Picking a Starting Task," and "Seeing A Job Through—Achieving Its Objective"; to support Family Home Evening lessons 41 and 44, and of general interest.)

SURNAME	LOCALITY	PERIOD OF TIME
1. Surname of Husband	Place of birth (or chr) of Husband	Year only of the event
2. Surname of Husband	Place of marriage of Husb and Wife	Year only of the event
3. Surname of Husband	Place of death (or burial) of Husb	Year only of the event
4. Surname of Husband	Place of death of Wife	Year only of the event
5. Surname of Husband	Place of birth of first Child	Year only of the event
	(Repeat Step No. 5 for each Child)	
6. Maiden surname of Wife	Place of birth of Wife	Year only of the event
7. Maiden surname of Wife	Place of marriage of Husb and Wife	Year only of the event
8. Maiden surname of Wife	Place of death of Wife	Year only of the event
9. Maiden surname of Wife	Place of birth of first Child	Year only of the event
	(Repeat Step No. 9 for each Child)	

the great-grandparents, then on back as far as the lines have been traced. Generally, no research is being performed to identify the current living generations since identification usually has been established already.

Be sure, as you go along, that you are extracting the information from your family group records as outlined above. If you miss an item it may mean that you will miss an opportunity to get in touch

with someone who may have information you vitally need in discovering a "missing link."

After you have the surnames, localities, and periods of time from your family group records listed on worksheets, then go back over your worksheets and combine all the entries where the surnames and localities are the same. This can be done easily by crossing through any extra entries and extending the period of time of the first entry.

HUSBAND		PARKER, Christopher (farmer)		Husband		PARKER, Christopher 1835	
Name	10 May 1835	Place	Wake Co., N-Cr	Name	Wife	DU BOIS, Christians Bridge	
Chr.		Place		Ward	1.	NAME & ADDRESS OF PERSON SUBMITTING RECORD	
Mar.	17 July 1860	Place	Hope of Zion Meth Ch, Carrollton, Crrl, Meas	Transmitter	2	John Thompson	
Died	22 Aug 1902	Place	Meas, Mrcp, Arnn	Book or	Long Beach Stake		
Buried	23 Aug 1902	Place	Memory Park Cem, Meas, Mrcp, Arnn	Volume	Long Beach, Calif 90005		
HUSBAND'S PARENTS		PARKER, (Dr) Robert Daniel		HUSBAND'S MOTHER		Anne	
HUSBAND'S SPOUSE		(2) June 1857 PETERSON, Mary					
WIFE		(2) DU BOIS, Christians Bridge				FAMILY REPRESENTATIVE	
Name	13 Apr 1838	Place	Carrollton, Crrl, Meas	Name	THOMPSON, John Andrew		
Chr.		Place		RELATION OF F.P. TO HUSBAND	RELATION OF F.P. TO WIFE		
Mar.	23 Sep 1812	Place	Phoenix, Mrcp, Arnn	BY SON			
Died	26 Sep 1912	Place	Memory Park Cem, Meas, Mrcp, Arnn	BY SON	TEMPLE ORDINANCE DATA		
Buried	27 Sep 1912	Place	Wife's Mother	BAPTIZED (DATE)	ENDOWED (DATE)	RELEASED (DATE)	
WIFE'S PARENTS		DU BOIS, Christian		BRIGHTON-WILSON, Bridget Elaine		14 July 1864 3 Jan 1869 3 Jan 1869	
HUSBAND'S SPOUSE						14 July 1864 3 Jan 1869 3 Jan 1869	
CHILDREN		WHEN BORN	WHERE BORN	DATE OF FIRST MARRIAGE	WHEN DIED		
	MONTH	YEAR	TOWN	COUNTRY	AGE		
(stillborn)							
M	PARKER, Robert Christian/	30 June 1861	Carrollton	Crrl Meas		stillborn stillborn do not seal	
M	PARKER, Esmer Christopher	15 May 1861	"	"	16 Aug 1883 17 Mar 1923	do not seal	
F	PARKER, Bridget	17 Aug 1865	Ogden	Weber Utah	SMITH, Elfric Elizabeth 20 May 1881 div 20 Dec 1940	11 June 1871 14 Aug 1884 15 Mar 1962	
M	PARKER, Shirley Joseph	6 Apr 1866	"	"	THOMPSON, Adam 12 Nov 1888	19 Aug 1873 23 Sep 1885 15 Mar 1962	
F	PARKER, Albert Peterson	8 Jan 1870	Meas	Mrcp Arnn		child child 15 Mar 1962	
M	PARKER, John William/	13 Sep 1873	Phoenix	"	17 Dec 1892 5 Sep 1933	17 Aug 1870 30 Nov 1935 BIC	
F	PARKER, Elizabeth Ellen	"	"	"	(1) BASTY, Florence not ad 16 Jan 1890	15 Sep 1861 30 Nov 1935 BIC	
M	PARKER, Thomas Daniel	22 Feb 1875	"	"	PURVIS, William Samuel 16 Feb 1894 21 Aug 1894	14 June 1865 30 Nov 1935 BIC	
F	PARKER, Anne Elaine	13 July 1877	Meas	"	" SARAH Ann 12 June 1896 22 Dec 1963	22 Sep 1865 5 Jan 1902 BIC	
F	PARKER, Isabel (twin)	16 June 1879	"	"	NEWTON, Rev David Francis 15 Aug 1893 div	30 Apr 1869 BIC	
F	PARKER, Amy Dell (twin)	16 June 1879	"	"	(1) PARKER, A. C. 17 Jan 1890	stillborn stillborn BIC	
SOURCE OF INFORMATION				OTHER MARRIAGES		NECESSARY EXPLANATIONS	
1. Marr Bk A, p 26, Crrl Co, Meas		#5 John (2) 24 Dec 1869 JONES, Rebecca Anne; #5 Isabel (2) 13 Mar 1908 MC DONALD, Gerald				Husband also known by "Kit"	
2. Death cert of #2 Esmer (Mrcp, Arnn); #8 Anne (L-Angl Co, Clfr)		#5 Isabel (2) 13 Mar 1908 MC DONALD, Gerald				#3 Bridget div 25 Aug 1915	
3. Christopher Parker, Bk 1, Vol 1 (priv 1934);		#6 Elizabeth (3) 5 May 1933 HINTON, (Dr) Amos;				#9 Isabel div 6 June 1906	
4. Fm. bibl of Christopher Parker in poss of Mrs. J. Ernest Smith,		#6 Elizabeth child born 17 Jan 1890					
4320 Highland Dr, Pasadena, Clfr							
(cont on rev side)							

the Genealogical Society, 107 South Main, Salt Lake City, Utah 84111). The information from the preceding illustration would appear on a registration form as shown below.

Library File Reference: GENEALOGY

SURNAME ON PEDIGREE	LOCALITY	PERIOD OF TIME			
		TOWN	COUNTY	STATE OR COUNTRY	FROM - TO
1 PARKER		Waseca	Waseca	Wash	1855
2 PARKER	Carrollton	Grill	Kearny	Ariz.	1860 - 1863
3 PARKER	Waseca	Kreag	Ariz.	1870 - 1900	
4 PARKER	Phoenix	Kreag	Ariz.	1873 - 1912	
5 PARKER	Odessa	Weber	Utah	1865 - 1868	
6 DE NOIS	Carrollton	Grill	Kearny	1878 - 1883	
7 DE NOIS	Phoenix	Kreag	Ariz.	1873 - 1912	
8 DE NOIS	Odessa	Weber	Utah	1865 - 1868	
9 DE NOIS	Waseca	Kreag	Ariz.	1870 - 1879	

After combining all entries where the surname and locality are the same, you are ready to post the information from the worksheets to PRS "Request for Registration" forms (Form GS 105, available from LDS ward or stake priesthood leaders or from

NOTE: The name of the county (or foreign equivalent) and state (or country) should be abbreviated according to the uniform rules for place abbreviation that appear on pages 4-1 through 4-4 of the *Genealogical Instruction Manual* and on pages B-35 through B-38 of the *Pedigree Referral Service Supplement*. The names of towns or cities are to be entered in full, using no abbreviation.

Courtesy Publications Department of the Genealogical Society. Reprints available at Genealogical Society, 15¢ per dozen.

Titles and Dates of Sunday School Lessons by Courses

4th Quarter, 1966

COURSE OF STUDY—1966	Course No. 1: A Gospel of Love	Course No. 2: Growing in the Gospel, Part I	Course No. 4: Living Our Religion, Part I	Course No. 6: What It Means to Be a Latter-day Saint	Course No. 8: Old Testament Stories	Course No. 10: The Life of Christ
APPROXIMATE AGES—1966	Nursery 3	Kindergarten 4, 5	Primary 6, 7	8, 9	10, 11	12, 13
OCTOBER 2	Pets Need Us To Be Kind to Them (40)	We Do Better When We Keep Trying (40)	The Priesthood in the Home (40)	Jesus, the Son of God, Is Head of This Church (37)	Samuel, the King Maker (37)	The Last Supper (37)
OCTOBER 9	Neighbors Should Be Kind to Each Other (41)	Respecting the Rights and Belongings of Others (41)	We Make Records (41)	Review	Saul, the Nation Builder (38)	In Gethsemane (38)
OCTOBER 16	We Are Learning To Be Kind Everywhere We Go (42)	We All Want To Be Happy (42)	Pioneers Made Records (42)	A Man Must Be Called of God (38)	Saul, the Rejected King (39)	A Night of Persecution (39)
OCTOBER 23	Many People Are Kind to Us at Sunday School (43)	Jesus Helps Us To Be Happy (43)	The Bible Is a Record (43)	A Latter-day Saint Believes in Freedom of Worship (39)	David, the Young Champion (40)	On Calvary (40)
OCTOBER 30	I Was a Baby When I Came To Live with My Family (44)	Helping Others Makes Everybody Happy (44)	The Bible Is a Compilation of Many Books (44)	A Latter-day Saint Is a Good Citizen (40)	David in the Wilderness of Judea (41)	The Resurrection (41)
NOVEMBER 6	Mother and Daddy Are Happy I Came To Live with Them (45)	We Have Many Blessings (45)	Jesus Told Stories (45)	People Are Responsible for Their Own Acts (41)	A Shepherd Who Became a King (42)	Final Visit to Galilee (42)
NOVEMBER 13	I Came To Live in a Family (46)	Blessings Come through Work (46)	Letters in the Bible (46)	We Follow the Counsel and Advice of Our Church Leaders (42)	Solomon, the Temple Builder (43)	"Feed My Sheep" (43)
NOVEMBER 20	There Is Love in My Family for Me (47)	Thanksgiving, a Special "Thank-You" Day (47)	The Book of Mormon Is a Record—How We Got It (47)	A Latter-day Saint Believes in Prophecy (43)	Review (44)	Darkness and Destruction (44)
NOVEMBER 27	My Birthday Is a Special Day (48)	We Express Gratitude for Our Blessings (48)	Nephi Gets the Brass Plates (48)	Why I Am a Mormon (44)	Rehoboam, the Foolish (45)	Among the Nephites (45)
DECEMBER 4	Mother and Daddy Have Birthdays (49)	Jesus Showed Us How To Love One Another (49)	The Pearl of Great Price Is a Record (49)	Organization of the Church Provides Many Opportunities (45)	Jeroboam, the Deceitful (46)	End of the Mission (46)
DECEMBER 11	Jesus Was a Baby When He Came Here To Live (50)	Love Makes Us Want To Share (50)	The Pearl of Great Price (Writings of Joseph Smith) (50)	Joseph Smith—The Great Latter-day Prophet (46)	Israel and Idol Worship (47)	"I Am with You Always" (47)
DECEMBER 18	Jesus Taught Us To Love (52)	We Show Our Love When We Are Kind (52)	Teachings from the Doctrine and Covenants (52)	What It Means To Be a Latter-day Saint (48)	Final Review (48)	Looking toward the Future (48)
(Christmas) DECEMBER 25	The World Is Happy Jesus Was Born (51)	Our Heavenly Father Loves Us (51)	Christmas Lesson (51)	Christmas, a Time for Loving and Giving (47)	Christmas Lesson	Christmas Lesson

Numbers in parentheses are manual lesson numbers.

Titles and Dates of Sunday School Lessons by Courses

4th Quarter, 1966

Course No. 12: The Church of Jesus Christ in Ancient Times	Course No. 14: The Message of the Master	Course No. 18: Christ's Ideals for Living	Course No. 20: Genealogical Research—A Practical Mission	Course No. 23: Teaching the Gospel	Course No. 24: Parent and Youth	Course No. 26: Old Testament Prophets	Course No. 28: The Articles of Faith
14, 15	16, 17	18, 19, 20, 21	Genealogical Training—Adults	Preservice Teachers— Adults	Family Relations— Adults	Gospel Doctrine —Adults	Gospel Essentials— Adults
New Patches on Old Clothes (33)	The Trials (37)	Equality (35)	Picking a Starting Task (34)	The Teacher's Calling (1)	An Eternal Perspective of Life (34)	Daniel, Prophet, Statesman of the Babylonian Captivity (35)	The Book of Mormon (Continued) (36)
The Most Famous Book in the World (34)	They Crucified Him (38)	Freedom (36)	Research by Members Who Are First and Second Generation (35)	Developing Teaching Materials (2)	Review	Daniel (Continued) (36)	Review
Review	Him, Whom They Pierced (39)	Loyalty (37)	Engaging a Genealogist to Make Searches (36)	Gospel Principles Are Vital Truths (3)	Need for Ordinances and Sacred Services (35)	Daniel (Continued) (37)	Revelation (37)
Biblical Prophets Foretell Zion (35)	He Is Risen (40)	Tolerance (38)	Review	Obedience Is Learned (4)	Economic Aspects of God's Work (36)	Hosea, Prophet of Love (38)	Dispersion and Gathering of Israel—Zion (38)
The Blessing of Joseph and Its Fulfillment in America (36)	Some Appearances of the Risen Lord (41)	Progress (39)	Assembling and Examining Research Notes (37)	Teaching Must Match Learning (5)	A Body Worthy of Its Destiny (37)	Joel (39)	Christ's Reign on Earth, Renewal of the Earth (39)
Nephi Views Our Day (37)	The Final Promise (42)	Forgiveness (40)	Assembling and Examining Research Notes (Continued) (38)	Place of Memorization (6)	Review	Amos (40)	Review
A Gentile Crosses Many Waters (38)	Peter's Leadership (43)	Trust (41)	Problems in Assembling Individual Family Group Sheet (39)	Matching Lesson Content to Readiness (7)	A Good Home for Youth	Obadiah (41)	The Resurrection (40)
Review	The Church Grows (44)	Worship (42)	Seeing A Job Through— Achieving Its Objective (40)	Good Lessons Present One Concept (8)	The Home and Personality Growth (39)	Jonah (42)	Religious Liberty and Toleration (41)
The Conquest of Mexico (39)	Peter's Vision (45)	Steadfastness (43)	Review	Teaching Concepts about Religion (9)	Working for Better Schools (40)	Micah (43)	Submission to Secular Authority (42)
Englishmen in Search of Freedom (40)	Paul among the Gentiles (46)	Sacrifice (44)	Adding to and Correcting Family Group Records (41)	Teaching Concepts about Persons (10)	Better Communities for LDS Youth (41)	Micah (Continued) (44)	Practical Religion —Home and Marriage (43)
Freedom Won (41)	Unto Caesar Shall Thou Go (47)	Eternal Life (45)	Orderly Preservation of Research Notes (42)	Teaching about Inner Feelings (11)	Those Who Live Away from Home (42)	Malachi (45)	Practical Religion —Spirituality (44)
Freedom Guaranteed (42)	The Message of the Epistles (48)	Review	All Things Are Possible to Him That Believeth (43)	Teaching about Objects (12)	The Prevention of Inactivity (43)	Review	Practical Religion Benevolence of the Church (45)
Christmas Lesson	Christmas Lesson	Christmas Lesson	Christmas Lesson	Teaching about Size, Place, Time (13)	A Christmas Challenge (44)	Christmas Lesson	Christmas Lesson

Numbers in parentheses are manual lesson numbers.

AMERICAN HISTORY FORESEEN BY NEPHI

(As recorded in 1 NEPHI 13)

Not long after Lehi's family left Jerusalem, Nephi received a remarkable vision in which he saw the important events of American history from his day to ours. As we study Nephi's vision received more than 2500 years ago, we can see how the Lord's purposes have been fulfilled and how His influence has helped guide world events.

Nephi saw events in the life and ministry of the Saviour. (1 Nephi 11:13-36.) In vision he also beheld a book which was to go forth from the Jews. This book, the Holy Bible, among other things would contain the covenants the Lord had made with Israel, as well as the teachings given through His servants, the prophets. Perhaps most important of all, this scripture would contain "the plainness of the gospel of the Lord"; wherefore these things would be "of great worth unto the Gentiles," as well as the remnant of Israel.

Nephi was also shown the work of Satan on earth. A "great and abominable church" would arise, and it would take away "many plain and precious things" out of the book which had come from the Jews. Nephi was shown that because of the Gospel truths which would be lost, "an exceeding great many do stumble, yea, insomuch that Satan hath great power over them." Nevertheless, the Lord would not "suffer that the Gentiles shall forever remain in that awful state of blindness." Much of American history can be related directly to the Lord's great plan of blessing His people through restoring to them a full and unperverted understanding of the Gospel of Jesus Christ.

Nephi learned through his vision that the Saviour not only would live among the Jews, but that He would also manifest Himself to Lehi's posterity in America, and they would write down the truths of the Gospel which He would teach them. Even after the people would dwindle in unbelief, their writings would be hidden and preserved by the power of God. Nephi saw that this people—a mixture of his own seed with that of his brethren—would not be utterly destroyed in spite of their wickedness, but that the Lord had a plan to bless them with the Gospel even as He would so bless the Gentiles.

(For Course 6, lesson of September 11, "The Book of Mormon—Another Sacred Record"; for Course 12, lessons of October 30 and November 6 and 13, "The Blessing of Joseph and Its Fulfillment in America"; "Nephi Views Our Day," and "A Gentile Crosses Many Waters"; for Course 28, lessons of September 25 and October 2, "The Book of Mormon"; and of general interest.)

In Nephi's account of his vision, the word "Gentiles" apparently had reference to Europeans. He saw that "many waters" separated these Gentiles from the seed of his own people, as well as from the hiding place of the records which would prove to be the key to unlock the spiritual blindness which had come upon the world. Nephi recorded that he beheld "a man among the Gentiles" and that "the Spirit of God . . . came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land." Christopher Columbus wrote:

From my first youth onward, I was a seaman, and have so continued until this day . . . The Lord was well disposed to my desire, and he bestowed upon me courage and understanding . . . Our Lord with provident hand unlocked my mind, sent me upon seas, and gave me fire for the deed. Those who heard of my enterprise called it foolish, mocked me, and laughed. But who can doubt but that the Holy Ghost inspired me?

As Nephi's vision continued, he saw that the Lord would inspire other Gentiles to cross the "many waters" to prosper in the promised land.

When the Spanish, French, and English missionaries first took the Bible to the Indians, this was a fulfillment of Nephi's vision. Yet this was only the beginning. The "plain and precious" truths still had to be restored. According to the Book of Mormon itself, that record was to be brought forth by the Gentiles.² Joseph Smith was descended of Gentiles who had crossed the "many waters" from Europe. It is appropriate that an early Latter-day Saint mission was to the Lamanites, to return to this people the record of their own fathers who once had known the fulness of the Gospel. (Doctrine and Covenants 20:9.) The importance of the coming forth of this second witness for Christ was not limited to the remnant of Lehi's seed alone. Nephi had seen that through the publication of the Book of Mormon to the world, the Lord would bring forth "much of my gospel, which shall be plain and precious." Nephi also saw "other books, which came forth by the power of the Lamb, from the Gentiles . . . unto the convincing of the Gentiles and the remnant of the seed of my brethren, and also the Jews" that the Bible is true, and above all shall make known ". . . to all kindreds, tongues, and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world; and that all men must come unto him, or they cannot be saved."

—Richard O. Cowan.

—Jacob Wasserman, Columbus, Don Quixote of the Seas, page 18, quoted by Daniel H. Ludlow, Selected Reading and Reference Materials in Introduction to the Book of Mormon and Its Teachings, page 23.

²See Book of Mormon Title Page.

Library File Reference: AMERICA—PROPHECY.

AMERICAN HISTORY -

Foreseen by Nephi

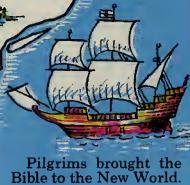


Missionaries take the Bible and Book of Mormon to the Indians in Missouri.



Saints driven West into midst of the Lamanites.

Hill Cumorah
Fulness of the Gospel restored through Book of Mormon records hidden in the Hill Cumorah.



Pilgrims brought the Bible to the New World.

Christ taught the fulness of the Gospel to the ancestors of modern Indians. (The place Christ visited is unknown)

MEXICO

Yucatan

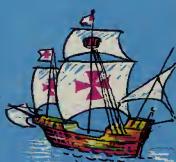
Cuba

WEST INDIES

Jamaica

Haiti
Dominican Republic

Spirit of God moved Columbus and others to cross the many waters.



TAKE THE BOYS, TOO!

"Should we take the boys?" one of us asked today as we prepared to attend a funeral.

While their older sisters primped their hair and adjusted their Sunday dresses, the boys, ages 13 and 9, seemed anything but excited. There were bikes to ride, a beckoning basketball court, and their scrapwood hut hidden in the oak on the mountainside.

"She was a good woman, and we all loved her so much," one of the older members of the family spoke up. "The boys ought to go."

We took them along.

The services honored a woman who had devoted more than 30 years to hospital nursing. One message, from her former superior, told how she at one time had donated approximately a month's salary to provide children's furniture for the pediatric department. "In so doing, she swore me to secrecy, a promise I now feel should be appropriately broken," he added. He told how that shy, soft-spoken woman had "contributed as many hours of free service as she provided in paid service." He related how she "vigorously fought for anonymity" and how she "endeavored to avoid having her own

(For Course 2, lesson of October 30, "Helping Others Makes Everybody Happy"; for Course 8, lesson of September 18, "Ruth the Girl"; for Moabite Society Course 18, lessons of August 21 and September 9, "Brotherhood" and "Peace"; for Course 24, lesson of September 25, "A Personal Ideal for Youth"; to support Family Home Evening lessons 34 and 37; and of general interest.)

work interrupted by applause."

One speaker read a poem of tribute from a girl who had been in the nurse's Beehive class more than 40 years earlier. The teacher, a few years later, had made the girl's wedding gown and remained her warm friend through the decades.

"I remember the day a woman who was a welfare case was wheeled from the hospital," another speaker said. "The nurse felt the chill of the weather outside and discovered that the patient had nothing to keep her warm. The nurse rushed into the hospital and returned. She wrapped her own coat around the outgoing patient, and whispered that she wanted her to keep the coat."

As we drove from the chapel, I asked our 9-year-old son what he remembered best about the service. "I liked that story of when she invited a caller at her home to stay for lunch," he began, unhesitatingly. "She said she had an extra chicken in the pot."

As I grow older, funerals become more and more memorable learning experiences. Respectful quiet is there. The organ, the violins, and people's voices speak in kindly tones that seem to invite you to come in from the scurry of the day and contemplate anew life and its meaning. Old schoolmates are often there, and so are friends and relatives you seldom see. All seem to come with a contrite heart. The mood is good for grasping more of life's deeper meanings. Life's eternal quest moves closer to your heart at services like that today.

Here you recall that God's work and glory are to bring "immortality and eternal life"¹ to men. Here you are reminded that in the beginning you were with God,² and that each is actually a son or daughter of God.³ Here the first Easter means the glory of a similar resurrection for each of us.

But, perhaps, more importantly for a boy of 9 or 13, at services like that today, unforgettable stories emerge from the reverent quiet. In voices sometimes choked with tears, men describe deeds for which people are remembered and loved —like a gift of one's own coat or tender service to the sick for which there was no monetary pay.

As I think back across the scores of funerals I have attended, I can recall none where a man was praised for the wealth he amassed. Speakers have told of significant contributions: founding an industry or organization, serving well in an assignment, writing a book, or helping build the kingdom on earth. But more often there are stories of an extra chicken in the pot, or of a teacher whose love for a pupil lingered long after the course was finished.

Those are the things I would like our sons to be told and retold. That is why we have resolved to take them along more often to services like that one today for a quiet woman who lost herself in the bigness of her selfless deeds.

—Wendell J. Ashton.

¹Moses 1:39.

²Doctrine and Covenants 93:29.

³Doctrine and Covenants 76:22-24.

Library File Reference: SERVICE.